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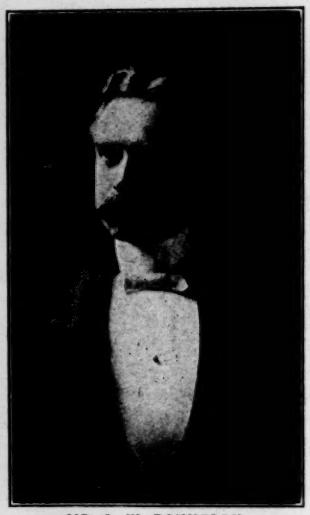

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THE ECCLESIASTICAL REVIEW

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SYMBOLISM IN RELIGIOUS TEACHING.

TO man it has been given to think in signs and symbols. He communicates his ideas by sensible images. Therefore, in philosophy he attempts the explanations of the riddles he meets everywhere; in art, he undertakes to imitate the creative act and embody ideals he extracts from the nature of things; in science, he would rend the veil of creation's temple and read the deeper secrets that lie behind; for philosophy is a symbol that speaks of the relations existing between God and His creation; art symbolizes the ideal that gives it meaning; and science, in the enunciation of its laws, symbolizes the relation of cause and effect. Symbolism has an essential part in all man's words, acts, and methods, and the things he sees round him are symbols of more profound mysteries. Only one Being has no real symbolic signification for man, and that being is God. He is *actus purissimus,* pure actuality, the eternal Presence, not circumscribed by space and time, and alone defined by Himself as I AM WHO AM; yet man aims to symbolize even infinitude.

The word symbol literally means "that which is taken with", and symbolism is a system of conveying ideas by means of symbols and figures, or the investing of outward things or actions with an inner meaning. Secular methods have continual recourse to this aid. The ceremonial of royalty, the courts of law, are full of it, and so are the observances of social life in a way that perhaps many of us scarcely suspect. All ancient wisdom recognized its importance. Pythagorean sym-

bols were celebrated in the philosophy of the barbarians, and Aristotelian writings were twofold—for the initiated and the vulgar, and the former were unintelligible to the latter. What is said of philosophy, science, and systems, can be applied with more significance to religion, for its ritual and sacraments symbolize the spiritual world, with which it is for man the golden ladder of communication. In fact, symbolism is essential to every kind of external worship, and is effective in proportion to the measure in which it appeals to the intelligence of the people. Its origin must be sought for in the very nature of things, for, as a German philosopher observes, "all thought communication of man upon religious truth must, in its affirmative expression, be figurative and exhibited in symbols". Angels behold things by Divine illumination, but to mortal eyes they can only be presented through the medium of sensible symbols. To condemn symbolic instruction as unworthy of an age of the highest intelligence would indicate a total ignorance of the general law and construction of human minds, for the fact that Dante remarks is inconvertible, that

> From things sensible alone ye learn,
> That which digested rightly, after turns
> To intellectual.

Clement of Alexandria tells us that "all who have treated of Divine matters, both Greeks and barbarians, have veiled the principles of things and delivered the Truth, enigmatically by signs, symbols, and allegories". For the ancient Egyptians, the most religious of heathen peoples, symbolism was the very essence of the genius of their nation and of their religion. Every relic of their civilization confirms the assertion, and points to Egypt as preëminently the land of symbolism. Their monuments, covered with hieroglyphic inscriptions, look down upon us with a look of deep meaning. The Sphinx tells us of an insoluble riddle. The temples speak of mysteries symbolized, and the pyramids have their meaning. The scientific knowledge of her priesthood gave them insight into the properties of plants and the chief traits of animals, until both plant and animal were made symbolical of some attribute of the Divinity. And what is said of the Egyptians can be said with more or less truth of all heathen nations; compelled by

their nature, they used symbols, but *unaided by Divine revelation,* and finally identifying the symbol with the thing symbolized, they became idolaters. Thus originated that polytheism which in its varied and strange symbolism finally embraced the entire world.

God Himself was pleased to promulgate the religious observances that were practised by the Jews, and, as we learn from the Old Testament, these were truly symbolical. No matter how we may expound the early chapters of Genesis, the Psalms, the Canticle of Canticles, we cannot escape a symbolical interpretation, while in the details of Jewish worship and sacrificial ritual its tendency is most apparent. Let us look at the atmosphere of mystery that surrounds the tabernacle and see the spiritual meaning underlying the outward sign. Josephus in his *Antiquities of the Jews,*[1] commends the religious system of his nation to his heathen readers, by giving meanings "fitted to Gentile philosophic notions". The passage, though somewhat long, is sufficiently quaint and interesting to quote it:

When Moses distinguished the Tabernacle into three parts, and allowed two of them to the priests as a place accessible and common, he denoted the land and the sea, these being of general access to all; but he set apart the third division to God, because heaven is inaccessible. And when he ordered the twelve loaves to be set on the table, he denoted the year as distinguished into so many months. By branching out the candlestick into seventy parts he secretly intimated the *Decani,* or seventy divisions of the planets; and as to the seven lamps in the candlestick, they referred to the course of the planets, of which this is the number. The veils too, which were composed of four things, they declared the four elements, for the fine linen was proper to signify the earth, because the flax grew out of the earth; the purple signifies the sea, because that color is dyed by the blood of a sea-shell fish; the blue is to signify the air; and the scarlet will naturally be an indication of fire. Now the vestment of the high-priest, being made of linen, signifieth the earth; the blue denoted the sky, being like lightning in its pomegranates; and in the noise of bells resembling thunder. And for the Ephod, it showed that God had made the universe of four elements; and as for the gold interwoven, I suppose it related to the splendor by which all

[1] I Book, III, chap. vii. sec. 7; Whiston's translation.

things are enlightened. He also appointed the breast-plate to be placed in the middle of the Ephod, to resemble the earth, for that has the very middle of the world. And the girdle which encompassed the high-priest round, signified the ocean, for that goes round about, and includes the universe. Each of the sardonyxes declare to us the sun and moon; those that I mean were in the nature of buttons on the high-priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of the circle, which the Greeks call the Zodiac, we shall not be mistaken in their meaning. And for the mitre, which was of a blue color, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of the splendor with which God is pleased. Let this explication suffice at the present since the course of my narration will often and in many occasions afford me the opportunity of enlarging on the virtue of our legislator.

This explication was taken by Josephus from Philo and fitted to the philosophical notions of the Gentiles, who wished for a rationale of Hebrew symbolism, inasmuch as it made no new demands upon their faith, and presented only such ideas as their temples had made them familiar with; but it will not satisfy anyone who believes that God's mysteries demand a spiritual and not a material interpretation. Even though Moses was versed in the symbolism of Egyptian lore, the Great Architect inspired him with more spiritual ideas in His communications to him on the Mount. One would have liked to have heard St. Paul on the symbolism of the tabernacle itself. Whilst his Epistle to the Hebrews throws a spiritual light on many of the ordinances of the Old Testament, yet beyond showing "holy places made with hands" to be figures of the true heaven, and connecting the Incarnation and Death of our Saviour with the veil through which access was gained to the Holy of Holies, St. Paul scarcely touches the subject of the Tabernacle or its contents. An English writer in *Old and New* in the early seventies gives us this explanation, which is more consistent than that of Josephus, with our idea of religious symbolism.

The three divisions of the tabernacle denoted the eternal Trinity. The outer court represented the Church of the Old Dispensation, the

holy place that of the New, and the holy of holies, Heaven. In the first, sacrifices perpetually symbolized the great Sacrifice to come, and the brazen basin with its purifying waters, prefigured the laver of regeneration. The holy place, the Church of Christ, had a sevenfold light, the seven gifts of the Holy Ghost. The intercession of Christ was symbolized in the sweet smoke of the Golden Altar of Incense, smoke generated by fire which had burned on the sacrificial altar. In the show bread, *the continual bread,* as it might be rendered, we Christians may discern amidst other meanings, the Bread of Life, through which we have the Real, ever-abiding Presence. The veil represented sin, or rather its outcome death, which, before the atonement was made, separated us from God; on the first Good Friday, "the veil of the temple was rent in twain". In the holy of holies, all glorious with gold, in the ark of imperishable wood, the mercy-seat, and the cherubim, whom none can figure for us, were types of heaven and of "the King, eternal, immortal, invisible, the only true God". Mysteries they were, mysteries they are, mysteries they shall be until we hear and see and know things, of which neither ear nor eye, nor heart has yet had any experience.

Volumes could be written on the symbolism of the Old Testament. Toward the end of the second century, the celebrated Melito, Bishop of Sardis, wrote a very curious book called by Eusebius "The Key", in which the author unfolds the hidden and mystical sense of words and things in the Bible. The Greek original of this book is lost, but manuscripts are extant of a Latin translation, and an edition of it in this language, with numerous and valuable notes, was published by the eminent Benedictine, Cardinal Pitra.

As the Old Testament was the shadow of the New, in the Epistles left us by the inspired writers we find a rich variety of symbols, created by the desire to interpret the person and mission of Christ and the relation of the Christian believer to Him. The writers, being of Jewish origin and addressing communities which usually contained a number of Jewish Christians, naturally turned to the biographies, national history, and sacred institutions of the Old Testament. Whatever was drawn from such sources would not only be familiar, but would seem to be part of the organic whole, and to possess a value of Divine preparation. Examples of these are the Second Adam, the First-Born, the Good Shepherd, the Chief Cornerstone. The Journey to Canaan supplied Passover,

manna, rock, redemption, better country, rest; while from the Tabernacle, as we have seen, and afterward the Temple, were taken high priest, altar, sacrifice, veil, lamb, peace offering, atonement. That the repetition of Old Testament types should have place in Christian teaching was but fitting; for as St. Augustine asks, "What is the Old Testament but the veiling of the New? What the New Testament but the revealing of the Old?" Yea, even figures taken from the fables of paganism, such as Orpheus taming by the sweetness of his music the wild beasts that gathered round him, or Ulysses turning a deaf ear to the melodious incantations of the Sirens, are ingeniously diverted to point a moral to the Christian observer. Hence it has been said reproachfully that early Christians took their symbols indirectly from the Egyptians and other Orientals, and that Paganism furnished a constituent part. The very fact that it was thus possible to convert pagan emblems into Christian tokens, is a striking example of the way in which evil itself may be made to bear witness to God's truth, often latent under the most soul-destroying error. The conduct of the Church in adopting such symbols was, in fact, only conformable to the Deity Himself; for in His first covenant with Abraham He established Circumcision as a most solemn and religious rite; yet this was in use among the heathens as a religious rite long before the time of Abraham, as is proved by the learned Biblical scholar Michaelis. The advantage of adopting and sanctifying some pagan customs was keenly noted by the Venerable Bede: "Pertinaci paganismo mutatione subventum est, quum rei in totum sublatio potius irritasset".

The principal subject of early Christian art was religious truth, and this could not be conveyed through the senses and in a manner accommodated to the illiterate and the ignorant save in a symbolical manner. Such a mode of imparting instruction was sanctioned by our Lord and His Apostles. "The parables in the Gospel," say Northcote and Brownlow,[2] "are real pictures, and they are symbolical; they suggest and teach religious truths by means of signs and acts of ordinary life, invested with a spiritual meaning." We may indeed call a

[2] *Roma Sotterranea*, Vol. II, p. 40.

symbol a substantial parable. Etymologically both words are very much alike. The parable proper places earthly and heavenly things side by side, and shows how they run parallel with each other, while the symbol embodies a comparison between the seen and the unseen, and as *verbum visible* reaches the mind through the eye instead of through the ear.

The symbols used by the early Christians either originated with them or were borrowed from other sources and turned to a new and better meaning. The frequent and recurring persecutions under which they lived necessitated a veiling of Christian beliefs under types and figures. As is well known, they had frequent occasion to take refuge in those subterranean galleries of the Imperial City which were in later times called Catacombs. Here they worshipped while persecution raged above, and here they deposited their martyred dead in a sure hope of a joyful resurrection. The ignorance of the world's learning did not prevent those "wise unto salvation" from delineating some sign of their faith on the tomb of their beloved. The symbol might be faulty, but it would not err in the lesson of hope which it taught to the survivors. The Catacombs might be appropriately called the nursery of Christian symbolism. From the common absence of dates in the earlier inscriptions, it is impossible to decide which symbol first came into general use. We who deem the Cross the most fitting symbol of the Crucified, would expect it to have received the priority, yet while the Church held this instrument of our salvation in the highest honor, she has left no direct representations of it. True, it appears in what we may call an illusive manner, in a monogram of the name of Christ ☧ made up of the Greek letter X(chi), P(rho), I(Iota), equal in English letters to Chri, an abbreviation which will not puzzle anyone. It is a mistake to think that this combination originated with Constantine; he did not invent it, though he used it in the Labarum. Heathens made use of a sign closely resembling it. The symbol of Osiris was similar to it, also that of Venus; but that it was the sign actually used by the heathens was a mistake of Casalius which James Basnage, a French Protestant minister, warmly adopted. In this monogram the early Christians could see the cross, the emblem of their salvation, and this symbol of a symbol they used rather

than the cross itself, which was not found in its purity until the sixth century. Other symbols they also used for the cross. The lamb was employed, since the special character of the Redeemer was that of a victim, and the earliest and most numerous testimonies of Sacred Scripture speak of Him under this figure. It recalled to the minds of the faithful the shedding of Christ's blood upon the cross, without subjecting so sacred a subject to the ridicule of the heathens. Vividly enough did they realize that the sacrificial lamb of the Patriarchs had only foreshadowed "the Lamb slain from the foundation of the world"; that the Paschal Victim was typical of "Christ our Passover". Then there was the well-known prophecy of Isaiah: "He was brought as a lamb to the slaughter"; and there were the words of the Baptist, "Behold the Lamb of God", that gave a key to the types of a dispensation soon to pass away. We may thus look upon the lamb taken as a symbol of Christ to have been the crucifix of early Christians, and in following the various phases and manners of representation we see that the figure gradually melts away into the undisguised cross. Even the nimbus, in connexion with the figures of animals, is exclusively used on the lamb as representing our Lord. When in course of time Christians ventured to give the cross its true historic form, a lamb lying at the foot, or at the point where the arms intersect, was deemed a sufficient representation of our Saviour. At length the use of this substitute became so general that there seems to have been some danger of the reality being forgotten in the symbol, and the symbol being accepted for the reality. Hence the Quini-Sext Council held in Constantinople in the year 692 passed a decree which was designed to counteract the danger, and this gave the first direct impulse to the crucifix proper—to the substantial representation of our Lord in human form upon the cross. Later developments of the crucifix brought it to the perfection in which we have it to-day —with all deference to those who differ from us—not so much a symbol, as a soul-stirring, historical memorial.

There was another token which could be employed with less risk of its meaning being suspected, namely, the fish, which, though rarely used in our own times, anciently enjoyed great favor, and was one of the symbols which Clement of

Alexandria mentions as being suitable for Christians to have engraved on their rings. "Let the dove and the fish and the vessel flying before the breath of the wind be signs unto us." He did not consider it necessary to give any reason for the recommendation, from which it may be safely inferred that the symbol was well known to Christians. The symbol itself might have been suggested by the miraculous multiplication of the loaves and fishes or by the Saviour's call to the Apostles Peter and Andrew, at the time when they were "casting a net into the sea for they were fishers". At one time we find Jesus marvelously deputing a fish to produce tribute to Cæsar in His stead, whilst on three other occasions He feeds His followers with fish miraculously inexhaustible. When this line of thought was recognized, it was only natural that Christ, who is one with His people, should be called the Fish preëminently, but its popularity became more suitable than ever when it was found that the letters of the Greek word for fish (ΙΧΘΥΣ) represented the sum total of theology concerning our Lord, in the initial letters of the acrostic, Ἰησοῦς Χριστὸς Θεοῦ Υἱος Σωτὴρ, Jesus Christ, Son of God, our Saviour.

From the second century, writers referred to Christ as *Piscis* or *Piscis Noster*—the Fish, our Fish; and believers in the mystic ΙΧΘΥΣ (Ichthus), were themselves called little fishes, as illustrated by Tertulian in his treatise on the sacrament of Baptism: "We smaller fishes after the example of our Fish, are born in the waters, and it is only by continuing in the waters that we are safe." From this teaching baptismal fonts were anciently called *Piscinae,* a word later applied to the little decorated niches near the altar which contained a duct to carry off the ablutions of the chalice. As the figure was of the greatest importance in Christian symbolism we cannot do better than quote the words of Northcote and Brownlow in *Roma Sotterranea*:[3] "In all those parts of the world writers in books, poets in hymns, preachers in sermons, artists in paintings, the very masons themselves in the tombstones made use of the fish in this symbolical sense without a word of explanation. It is evident that, however unmeaning the figure may have been to pagan eyes, or however strange it may seem to our own who are no longer familiar with it, it was as perfectly intelligible

[3] Vol. II, p. 73.

to contemporary Christians as the hieroglyphics of ancient Egypt to those who used them, or the letters of the English alphabet to Englishmen."

Nor was the fish the only marine symbol the early Christians chose to adopt. They very early made use of the anchor as a reminder of the hope set before them. It was a disguised form of the cross and seems to be a symbolical rendering of those words of St. Paul, "as an anchor of the soul, both sure and steadfast". Examples are found of a ship resting on a fish as symbolical of the Church resting on Christ. Many lamps discovered in the Catacombs are shaped like a boat, and in one of them St. Peter sits at the helm and St. Paul at the prow. The ship which formerly indicated "the rapid passage of human life" was now "the heavenward-bound ship".

Next to the fish in importance was the dove. It appears in every species of monument, mural painting, mosaic and sepulchral slab. As a symbol of the Holy Spirit it appears especially in representations of the baptism of our Lord and of Pentecost. Our Lord Himself proposed the dove to us as a symbol of simplicity, and the early Christians took it besides as an emblem of chastity, meekness, humility, and innocence in general. Raulin, a French preacher of the fifteenth century, ingeniously explains why this symbol was selected: "1. A dove," he says, "is without gall and is harmless, and therefore represents the character of those born of the spirit. 2. A dove bore the olive branch to the ark in token of God being reconciled, and by Baptism we are reconciled to God. 3. A dove has seven qualities resembling the Holy Spirit's sevenfold gifts. These are: (a) it moans instead of warbling, and so represents the spirit of holy *Fear*; (b) it is a gentle bird, and is offered in sacrifice, and so indicates the spirit of *Piety*; (c) it is granivorous not carnivorous, and thus shadows forth the spirit of *Knowledge*; (d) it dwells in the clefts of the rock, thus exhibiting the character of the spirit of *Fortitude*; (e) it brings up the young of others, thus showing the spirit of *Counsel*; (f) it does not rend what it eats but swallows it whole, a type of the spirit of *Understanding*; (g) it dwells beside waters, and thereby exhibits the marks of the spirit of *Wisdom*." The dove was also a symbol of the Christian spirit and expresses the appeal of the Divine Spouse to the devout soul, "Arise, my dove, and come".

Trees of different species have been frequently found represented on ancient Christian monuments. The tree is the symbol of Jesus Christ who is the Tree of Life. In this sense Origen used it in commenting on the passage of St. Paul to the Romans where he says: "If we are planted together in the likeness of His death, in like manner we shall be of His Resurrection." It is also a symbol of man, for his words are good or bad, as the tree bears good or bad fruit; and decked in its foliage it resembles Paradise, which in Greek means a garden, the beauty of which is ever green and refreshes the saints. Palm branches were not always the sign of martyrdom: they denoted also victory and triumph, the victory of him "that overcometh the world", the triumph of him who conquers through Jesus Christ our Lord. But taken with the representations of some instruments of torture, the palm is the most sure indication of martyrdom. Apart from the representation of the Vine as Christ and His Church, it is remarkable how often that plant with its tendrils and fruits is used as a symbol. In many places little doves—figures of souls released from the body—are found resting on vine branches, and pecking the clusters of grapes, the grapes themselves indicating the Promised Land. Various other symbols, such as the deer, the lion, the hare, the serpent, the eagle, the fabulous phœnix, the sun, the moon, the signs of the Zodiac, with others subsequently employed, form the very soul of ecclesiastical art and architecture.

The infant Church, like the Infant Jesus, was clothed neither in gold nor in purple; time alone developed the symbolism of Church architecture. The tabernacle in the wilderness was of divine origin. It was minutely copied from the pattern God showed to Moses, who made it "according to the fashion he had seen". Nor was David allowed to make his own designs for the Temple. He gave to Solomon "the pattern of all that he had by the spirit of the courts of the house of the Lord". In fact the temple built by Solomon was an exact reproduction of the tabernacle, only that the dimensions of the tabernacle were doubled in the temple, and we have every reason to believe that the divine model was kept in mind by the Jewish builders in after ages. If the tabernacle and temple of the Old Law had their symbolic significations, much

more ought we to expect the temples of the present day, that contain Jesus Christ, true God and true Man, to have such significations.

The earliest examples we have of Christian sanctuaries are to be found amongst the chambers of the Catacombs. Here the easily wrought tufa lent itself to the formation of chapels and baptisteries. In the great multitude of those underground places of worship some are spherical, others triangular, or pentagonal, or octagonal, or perfectly square. Perhaps the most prevailing shape is the square terminating toward the east in a semi-circle, where the altar stands, as it does now in our churches. This altar was usually the hallowed tomb of a saint, in front of which was a low balustrade to prevent the too near approach of the congregation. Each one of those shapes had its own symbolic meaning. The spherical, as Durandus says, was used "to signify that the Church has been extended throughout the circle of the world", or to typify, like the circle, that the Church was without end to the consummation of the world. On this model was erected a church over the Holy Sepulchre in the fourth century, and we have no less than five such churches in England, of the same pattern, four of which exist still, while the fifth is in ruins.[4] The triangular form is plainly indicative of the Blessed Trinity; the pentagon, of the Five Wounds of our Lord; the octagon, of the Resurrection, for our Saviour died on the sixth day, remained in the tomb on the seventh, and on the eighth rose again to newness of life; while the perfect square may have been an allusion to the heavenly city that "lieth four square".

In the course of time, as architecture adapted itself more to symbolism, the form of a cross was found to be suitable for the ground plan of a church and was very extensively adopted. It became the common plan of Eastern and Western churches; but after the separation of the Greeks from the Latins, while the latter adhered to the actual form, being more material in sentiment, the former "idealized the reality and poetized the transfigured form of Christ". Some churches, like those of Canterbury and Salisbury in England, have double transepts

[4] S. Sepulchre, Cambridge; S. Sepulchre, Northampton; S. John's, Little Maplestead, Essex; the Temple, London; the Temple, Bruerne, Lincolnshire (in ruins).

and thus the title board of the cross is imitated. In medieval times symbolism went hand in hand with architecture, until it might be truly said that our churches were "sermons in stones", demonstrating that "the invisible things of Him are clearly seen, being manifested by the things that are made".

The part that symbolism plays in everything connected with the Sacraments need not be insisted on, for the outward sign itself is symbolical. The symbolic sense of the holy vestments worn by the priest is seen in the sublime prayers which he repeats as he clothes himself for service at the altar. A long sermon by Ives of Chartres devoted to explaining the mystic beauties of the priest's vestments is well worthy of perusal. Spatial limits do not permit us to describe the ceremonies and festivals of the church in all their mystic grandeur and pathetic tenderness of detail. The subject is practically inexhaustible. Acts and gestures, and colors, and numbers, and all the kingdom of nature help us to bring the invisible and the divine within our ken. So it has been and so it must be until faith becomes possession. Now we have symbols; then shall we have realities. Now, "we see in a riddle, then face to face; now we know in part, then we shall know even as also we have known".

This twentieth century is too materialistic to appreciate at its full value the symbolism even of the ages of faith. Durandus wrote his austere complaints on the inaccessibility of men to the sublime symbolism of the Catholic Church in the thirteenth century, when an enthusiastic and spiritualized society pushed forward toward a marvelous ideal, and sought to escape the realities of terror by symbolizing life. If he had lived to-day, none would accuse him of rigorism and of having merited the epitaph composed for him by his enemies,

Durus Durandus jacet hoc sub marmore duro.

He would weep on beholding this age of prosaic dullness, and avaricious industry, of jealousy and hatred avenged by bloody war, when men have lost the sense of religious art and have grown to regard the temples of their fathers and the ceremonies of their faith as the hieroglyphic traces of a former world.

WILLIAM LEEN.

Farley, Iowa.

THE NEW LAW CONCERNING NAVY CHAPLAINS.[1]

A CLAUSE in the Naval Appropriation Bill, providing for an increase of the Chaplain Corps of the U. S. Navy, enjoys the distinction of having caused the only religious discussion that has taken place in recent times on the floor of the National House of Representatives. This was in June, 1914.

In his last year's Annual Report to the President, the Secretary of the Navy asked for an increase of chaplains in the following words:

> It is a reproach to our country that we have only the same number of chaplains in the Navy in 1913 as there were in 1842. Then with 24 chaplains there were 1,514 officers and 12,000 enlisted men. Now the number of officers and enlisted men has grown to 3,600 officers and 61,000 men. Only the number of chaplains has remained stationary. Our ships have changed from small wooden sailing craft to mighty armored dreadnaughts. The old sailor of ante-bellum days, if he could come back, would see all things made new, trebled and quadrupled, but he would find we had neglected to maintain growth in religious direction. There is need of an immediate increase in the number of men who are charged with the high duty of leading men afloat to a recognition of the truth that man's first and highest obligation is to his Maker. I earnestly recommend an immediate recognition of the need of more leaders in the higher life on board our ships. . . . It has been urged by wise and patriotic leaders that there should be a chaplain for every 1,000 men in the service.

When the measure came up for discussion in Congress, the Hon. Samuel J. Tribble, representing the Eighth Congressional District of Georgia, thinking it to be a purely Catholic measure, bitterly attacked the policy of appointing Catholic Navy chaplains at all. "Think of it!" said he, "Protestant sailors are obliged to attend the Catholic Mass service which they consider idolatrous!"

As a matter of fact, no sailor—Catholic or Protestant—is ever forced to attend any religious service against his will, though many of the chaplains think it would be better if church attendance were compulsory.

[1] This is the first of a series of articles by different authors on The Chaplain in the U. S. Navy, The Chaplain in the U. S. Army, The Chaplain in the British Army, The Chaplain in the German Army, The Priest in the French Army, etc.—*Editor's Note.*

Mr. Tribble was also mistaken in thinking this a move on the part of the Catholic Church alone to secure control of the Navy, for in a public hearing before the Committee on Naval Affairs of the House of Representatives, granted 20 January, 1914, all the Christian churches were represented, and all were unanimous in asking for more chaplains.

In spite of his opposition, however, the measure passed both Houses of Congress, and on 30 June, 1914, the Secretary of the Navy was authorized to appoint one chaplain to each 1,250 of the total personnel of the U. S. Navy and Marine Corps. Since the total strength of what Mr. Lincoln called "the web-footed" branch of the service amounts to about 65,000 men, chaplains to the number of 52 may now be appointed.

The New Law.

According to the new law, a candidate must serve three years as acting chaplain before being permanently commissioned. This is to "try out" the new members.

Mr. Daniels has given us his reason for requesting this change, in the following words:

> The law regulating the apportionment of chaplains should be changed so that all chaplains when first designated shall be appointed for a term of three years as acting chaplain, not to be named as permanent until he has in actual service demonstrated his fitness for the service. The qualities that make a minister successful in a pastorate ashore are not always those which equip him for the special sort of service required of a chaplain in the Navy. Therefore, every new appointment should be probationary, permanent designations to depend upon success in reaching the men to whom chaplains are to minister.

Though twenty-eight new chaplaincies have been created, the Bill provides that not more than seven can be commissioned in any one year. This last provision is most desirable from our point of view, since we have always experienced great difficulty in securing men especially adapted for this kind of work, and our difficulty is now further increased by the fact that the age limit has been lowered from 35 to 26 years.

In a recent circular issued for the information of persons desiring to enter the Chaplain Corps of the U. S. Navy, it is stated:

A candidate for appointment as acting chaplain must be a citizen of the United States and should be between the ages of 21 and 26 years and furnish certificate to that effect; must be well educated and a regularly ordained minister of good standing in his particular denomination and in his community; must be physically sound in every respect and pass a physical examination before a board of medical officers of the Navy. His moral character and general fitness for the service required in the Navy must be established to the satisfaction of the Secretary of the Navy. He must show by testimonials his capabilities to gain the confidence and esteem of young men and to become a leader among them. . . .

Acting Chaplains will have the rank, pay, and allowances of a lieutenant (junior grade) in the Navy. The pay is $2,000 a year, with 10 per cent additional for sea duty. The allowances are three rooms for quarters, with a corresponding allowance for light and heat, when on shore duty. . . .

After three years' sea service on board ship, an acting chaplain may, if found qualified by examination as to his physical, mental, moral, and professional fitness, be commissioned a chaplain with the rank of lieutenant (junior grade). . . .

After completing four years' service in the grade of lieutenant (junior grade), chaplains, after passing examination, will be promoted to the grade of lieutenant; and after four years in that grade, to the grade of lieutenant-commander; and thereafter, to the grade of commander and captain as vacancies occur.

The twenty-four chaplains appointed under the former law are distributed amongst the various Christian Churches according to the following table, which also indicates the number that should be assigned each denomination on the basis of church membership, according to the statistics of the *World's Almanac,* 1914 edition:

The Almanac data indicate a total church membership of approximately 36,000,000, of which approximately 30,934,000 are included in denominations now represented by chaplains. Of this number approximately 12,881,000 are Catholics. This would give that Church slightly over 41 per cent of the chaplains, or 9.9 out of the present 24 Navy Chaplains. As a matter of fact, that Denomination now has only six chaplains, leaving a shortage of 3.9 due the Catholic Church. The following table shows the status in detail:

Denomination.	Church Membership.	No. Chaplains entitled to.	No. in service.	Excess.	Shortage.
Protestant Episcopal (2), all kinds	980,851	.76	5	4.24	
Disciples of Christ (2), all kinds	1,497,545	1.16	1		.16
Methodists (17), all kinds.	6,905,095	5.36	6	.64	
Catholics	12,881,034	9.99	6		3.99
Universalists	51,716	.04	1	.96	
Baptists (15), all kinds	5,894,232	4.57	3		1.57
Congregationalists	742,350	.58	1	.42	
Presbyterians (12), all kinds.	1,981,949	1.54	1		.54
Total	30,934,772	24.00	24	6.26	6.26

None of the denominations comprising the approximate 5,000,000 church members not now represented by chaplains, is, with the exception of the Lutherans, of sufficient numbers to entitle them to representation. The Lutherans, 26 kinds, have a church membership of 2,253,702, and are entitled to 1.7 chaplains.

The church membership in the table does not include unconfirmed minors, either Catholic or Protestant, which explains the low rating given in the Almanac figures regarding some churches. For instance, the Official Catholic Directory for 1914 gives that Church a membership of 16,667,985, while the World's Almanac credits it with only 12,881,034.

Just what proportion of the new chaplains will be allotted the Catholic Church can not be determined at present, as there is no definite rule governing the distribution. It is safe to say, however, that while Mr. Daniels remains Secretary of the Navy, justice will be done us, provided we have the men to fill the positions.

The priests who have already gone into this work with zeal and energy have achieved splendid results, and have made an

enviable name for the "Padre", as he is familiarly known to his fellow officers.

Every one recalls the work of Chaplain John P. Chidwick, who was the priest aboard the "Maine" that February night she was blown up in Havana harbor in 1898. He was, after all, the most necessary man aboard ship, for he was there to minister to the spiritual wants of those brave boys going down to their death, and the only one to whom they could turn for help in the face of impending doom. Though Dr. Chidwick is no longer in the Naval service, his memory is still revered by all, regardless of creed, and he is still spoken of as "the ideal Chaplain". The Rev. William Henry Ironsides Reaney is at present the ranking Chaplain among priests in the Navy, having been ordained for the Archdiocese of Baltimore, and appointed from Maryland in 1892. Next in order is the Rev. Eugene Edward McDonald, at present in Vera Cruz, Mexico, Chaplain to one of the largest and most modern battleships afloat, the "New York". In third place stands the Rev. Matthew C. Gleeson, until recently in the far East with the Asiatic Squadron. The Revv. Joseph Michael Francis McGinty, and Edmund A. Brodman, both with the fleet at Vera Cruz, come fourth and fifth, while the Rev. John J. Brady, of New York, occupies last place, having been appointed in June of this year.

Catholic Chaplains Needed.

The problems constantly presented to the Catholic chaplain have not been easy of solution. The average sailor has been declared to be not a man at all, but a mere boy just growing into manhood. Yet as the man behind the gun—no unimportant figure in these troublous times—he has been given, of late, more and more attention. With a view to increasing his efficiency, a systematic course of instruction has been introduced aboard ship and at all shore stations, to supply defects in early education. During the past year thousands of textbooks in the common branches have been purchased by the Navy Department, and every enlisted man is now given a chance to improve his mind by academic, vocational, and technical instruction. Thus when, later on, he returns to civil life he is better fitted for the duties of citizenship. Unfortunately,

in spite of all that has been done for him intellectually, the life of the average sailor is beset morally and spiritually with many pitfalls, and he stands ever in need of the chaplain's aid. A great field lies open here before the Catholic priest, for he alone can effectually reach the Catholic sailors, of whom there are from 20,000 to 25,000 now in the Navy, and upon the non-Catholic seamen he can have a lasting influence for good.

To be successful in this work he must be many-sided and possess tact and talent of no mean order. He must be manly, if he is to command the respect and admiration of these manly fellows; he must be sympathetic in order to win and hold their confidence; he must be a man of God, ever conscious of the fact that he represents religion to them; he must be a practical total abstainer to set them the highest example where help is needed most.

Is it too much to hope that such priests can be found—that young, energetic men will offer themselves for so important a form of service? Are so many Catholic boys to be left without religious guidance and consolation amid such perils and temptations? It must not be; nor do we believe that devoted priests will suffer it. The needed laborers will be found. The example of others and the crying need will evoke them.

LEWIS J. O'HERN, C.S.P.

Washington, D. C.

"SACRAMENTAL SATISFACTION."

A LARGE and constantly increasing number of confessors no longer believe in the advisability of imposing laborious penances in the sacred tribunal. They profess, indeed, a deep respect for them, for the men who imposed them, and for the children of the Church who generously fulfilled them. They regret the passing of the good old days when the tie between confessor and penitent was much stronger and capable of a much greater strain. They feel somehow that nowadays we are dealing with a different class of Christians; that we have degenerated not merely physically but spiritually as well. Our sires occasionally remind us that we are incapable of the feats of strength and prowess of the men of their generation; and so too the modern confessor feels that

his penitents are not capable of the generous penances which their sturdier fathers in the Faith and in the flesh freely accepted and lovingly fulfilled. If the Catholics of our day are to be saved (their ghostly fathers claim), it is by rendering the way of salvation as easy and as comfortable for them as possible. We must beware of demanding too much of their enfeebled constitutions. The Sacraments, especially the Sacrament of Penance, must be made attractive to a generation that is selfish, worldly, pleasure-loving, and unmortified. And if it be insisted on that Divine Justice demands that the debt of satisfaction, due to sin after its guilt is forgiven, be paid, we will be reminded that it is for just such weak, timorous, cowardly souls that Purgatory exists, and that it will be well with us and with a large number of those with whom we are brought in contact in the sacred tribunal, if, ultimately, we can secure their admission into the debtor's prison of the King where they will be enabled to pay even to the last farthing. Accordingly, if we wish to discharge properly the duties of our sacred office, we must interpret liberally the principles of Moral Theology with regard to the imposition of satisfaction. We must search out the mildest opinions. We must take full cognizance of the circumstances of those who present themselves to us in the confessional. We must keep in mind the ever-growing spirit of leniency toward sinners that has perceptibly affected the policy of the Church in these later times. Above all we will be on our guard against entering the confessional with wooden rules. It were fatal to imagine that by the rigid application of a few simple principles we shall rightly solve all cases. On the contrary, nowhere must we be more yielding, in no department must we be prepared to make more allowances, nowhere must theory yield more readily to practice, or rather nowhere must theory be so modified by practice, as in the determination of the amount of penance we are to impose.

With regard to the amount of sacramental satisfaction that is to be imposed, there is nowadays no fixed rule. The matter has been committed by the Church [1] to the prudent and rea-

[1] "Debent ergo sacerdotes Domini, quantum spiritus et prudentia suggesserint, pro qualitate criminum, et poenitentium facultate, salutares et convenientes satisfactiones injungere: ne, si forte peccatis conniveant et indulgentius

sonable will of the confessor, who in each case should consider the number and gravity of the sins confessed, the quality and disposition of the penitent, and all other circumstances that affect the case, and impose what he considers a suitable and salutary penance. Priests must be on their guard "lest, if perchance they connive at sin and deal too indulgently with their penitents, enjoining some works of the lightest kind for the gravest offences, they be rendered participators of the sins of others."

There are, then, two extremes to be avoided. On the one hand we must beware of indiscriminately imposing penances of the lightest kind on all who present themselves to us, and on the other we must beware of imposing penances which, by reason of their rigor, will do more harm than good. And here the truth does not stand midway between the two extremes. It is nearer the one than the other, for in this matter of imposing penances it is easier to sin by excess than by defect.

When a grave sin is confessed for the first time, *per se* a grave penance should be given for it. Under ideal conditions the penance should also correspond to the number and gravity of the sins confessed, so that a single grave penance would not be deemed sufficient for a number of mortal sins, especially of the graver kinds. That is the teaching of all theologians. A confessor must have some good reason to justify him in imposing a lighter penance than the matter confessed demands. It will be well to examine some of these reasons, and it is the opinion of the writer that we shall find that the present-day confessor should very rarely (if ever) impose a proportionate penance (proportionate, that is, to the number and gravity of the sins), and that he is frequently excused in giving a light penance for grave sin, and consequently that the principle "grave penance for grave sin" is not so sacrosanct as at first sight we might imagine; and that in the practice of

cum poenitentibus agant, levissima quaedem opera pro gravissimis delictis injungendo, alienorum peccatorum participes efficiantur." Council of Trent, Sess. XIV, c. 8. "Salutarem et convenientem satisfactionem, quantum spiritus et prudentia suggesserint, injungat, habita ratione status, conditionis, sexus, et aetatis, et item dispositionis poenitentium: videatque, ne pro peccatis gravibus levissimas poenitentias imponat, ne si forte peccatis conniveat, alienorum peccatorum particeps efficiatur." *Rituale Romanum*, "De Sacr. Poenit."

a particular confessor (not necessarily a laxist) the rule might be "more honored in the breach than in the observance".

There is no necessity to enlarge on the "infirmitas corporis" as an excusing cause. *Nemo tenetur ad impossibile.* The confessor will be quite content, in dealing with those who are seriously ill, with having the penitent repeat after him some short vocal prayer, or with having the penitent kiss the crucifix.[2] An ideal penance for the dying would be a brief act of resignation to the Divine Will, the confessor suggesting the words.

A second cause excusing the confessor in imposing a lighter penance than the case seems to call for is the fact that the penitent intends to gain a plenary indulgence. Some theologians held that this of itself excused from imposing any satisfaction whatever, but this view cannot now be maintained in the face of the pronouncement of Benedict XIV[3] and Leo XII.[4] The integrity of the Sacrament must be provided for by its minister. But in this case a light penance will suffice. St. Alphonsus says this is the common and most probable opinion.[5] In our days, since the opportunities of gaining a plenary indulgence are so many and the conditions so easy of fulfillment, this cause alone will justify the giving of a light penance in a great number of cases.

I shall merely refer to two other causes recognized by theologians as exempting from imposing proportionate penance, viz., intensity of the penitent's sorrow and vicarious satisfaction for the sinner. These causes are more or less theoretical and cannot contribute very much to a practical discussion of the subject in hand. However, the second of them might be turned to some advantage by a zealous confessor. We have a number of pious penitents who perform a vast number of works of supererogation. Would it not be possible to get them to subscribe to a common spiritual fund of which we are to hold the keys and whereby we are enabled to lighten the

[2] *Rituale Romanum*, "De Sacr. Poenit." The Ritual suggests an alternative, viz., the giving of a penance to be fulfilled on condition that the person recover.

[3] Const. *Inter praeteritos.*

[4] Const. *Caritate Christi.*

[5] *Moral Theology*, VI, n. 519.

burden of the less pious? After all, is not this but a practical illustration of the doctrine of the Communion of Saints? Alexander VII condemned a proposition [6] asserting that a penitent on his own authority could have some one else to supply the sacramental satisfaction for him. But there is no reason why the confessor may not get one penitent to satisfy for another. Some of our devout penitents would gladly welcome the suggestion, especially if we point out to them that they are thereby performing one of the spiritual works of Mercy. The practical value of this suggestion (for it is but a suggestion) is that if acted upon it would give point and direction to a great deal of spiritual energy; and were we to inform the sinner that his penance was lightened considerably owing to the good offices of a charitable sister or brother, would it not be to him an invaluable lesson of the charity of the saints?

The most important cause justifying the confessor in imposing a lighter penance than the case demands, and the cause on which I wish to lay special emphasis as affecting profoundly our practice in the confessional, is what the theologians call "spiritual infirmity"—a very prevalent malady at the present time. If the quality of the sins confessed calls for a rather severe penance, and yet the confessor judges that such a penance if imposed will do more harm than good, either because he fears the penitent will not fulfil it or because it will have the effect of alienating him from the Sacrament of Penance, then the confessor is not merely justified in giving a lighter penance, but he is bound to do so. The primary object of the Sacrament of Penance is to secure the amendment and the salvation of the sinner rather than satisfaction for sin. Outside of the defined teaching of the Church, there is scarcely any point on which there is such unanimity of opinion amongst theologians.[7] I refer the reader to the pages of St. Alphonsus [8] or to any of our modern compends of Moral Theology for proofs of this statement. The words of De Lugo

[6] Prop. 15: "Poenitens propria auctoritate substituere sibi alium potest, qui loco ipsius poenitentiam adimpleat."

[7] "Constans omnium temporum experientia plane effecit ut cujusvis aetatis ac scholae doctores mira concordia in hanc sententiam convenirent."—Ballerini in Gury, II, n. 524.

[8] *Moral Theol.*, VI, nn. 509, 510.

are worth quoting in this connexion. "The penance ought to be salutary and suitable, that is, in the first place attention should be paid to the welfare (*utilitatem*) of the penitent, lest forsooth he be ensnared into committing new sins; and on this ground especially can be excused the practice in vogue to-day whereby light penances are imposed for the gravest (*gravissimis*) sins; for this is often done because of the spiritual weakness of penitents, since too grave penances will be a stumbling block to them (*gravioribus poenitentiis scandalizabuntur*), and they will either flee from confession or will certainly approach unskilled confessors".[9] Even theologians of whose rigor there can be no doubt adhere to this principle. Let one instance suffice for all. Dens[10] states that a lesser penance can be imposed lest the penitent be discouraged on account of works (being prescribed) to which he is not accustomed. He makes a special plea for those beginning their conversion, on the principle that it is not wise to put new wine into old bottles. That this very dubious experiment is sometimes tried by confessors we know by experience, and with the result usual in such cases. In very many cases, then, it is not practicable, nay! it is criminal to impose a penance which would under other circumstances seem to be demanded by the quality of the sins. St. Alphonsus[11] lays down that the confessor should not allow the penitent to go away unabsolved because he is unwilling to accept a proportionate (*debitam*) penance; but he should rather impose a satisfaction which the penitent will freely accept and in all likelihood fulfil; and he regards as probable the opinion of the Salmanticenses, De Lugo, La Croix and others who say that the confessor is justified in diminishing the sacramental satisfaction for the purpose of increasing the penitent's love of the Sacrament of Penance.[12]

The practical conclusion from what has been said is that we, in these days, should be extremely slow in giving grave penances. I am not speaking just now of an ordinary serious penance. We should never impose a very grave penance unless we are sure that the penitent freely accepts it. We should bear in mind that the penitent is fighting for absolution and

[9] D. 25, n. 60.

[10] *De Sacr. Poenit.*, n. 180, 4a.

[11] *Moral Theol.*, VI, n. 510.

[12] Ibidem.

will strive to get it on any terms. We are the masters of the situation and it is ours to dictate terms to the penitent. The penitent usually accepts the terms, but can we say that his acceptance of a very grave penance is always absolutely free? Can we be always sure that the penitent, having accepted such a penance, will fulfil it?[13] And above all are we certain that we have not cooled considerably the penitent's ardor for the Sacrament of Penance? The penitents who are deserving of proportionately grave penance are usually the ones that need our utmost consideration.[14] I heard a wise old priest once remark: "No confessor should give a penance of more than five decades of the Rosary, apart from a special Divine Revelation." He was not a professional theologian indeed, but he was a student of theology and a confessor of power—no mean qualifications!

The second conclusion which I shall draw is that in very many cases we must be satisfied with imposing a light penance for grave sin. What has been laid down with regard to not imposing proportionate penance holds in due measure with regard to the not imposing of grave penance. In the passage cited from De Lugo above he justifies the "hodierna praxis" of giving light penances for the gravest sins. Times have changed very much since De Lugo wrote and the practice he justified in his day is all the more justifiable in our days. I have a suspicion that if St. Alphonsus were living to-day, he would have laid down categorically that light penances should be the rule. Canon Keating in his work *The Priest—His Character and Work* justly remarks that there is a difference between the sinners of St. Alphonsus's day and the sinners with whom we have to deal. The sense of the gravity of sin is not so keen, and consequently the malice of sin is not so great. Moreover the practice of the Church in the treatment of sinners is much milder than it was even in the days of the Saint. Access to the Sacraments has been

[13] "Debet confessarius dare talem poenitentiam, quam credat verisimiliter poenitentem implere, ne ipsam violando deterius ei contigat." St. Antoninus.

[14] "Quoniam plerumque ii, qui plus peccaverunt, generatim aliis debiliores sunt, hinc fit, ex prudenti oeconomia, ut ordinarie ipsis multo adhuc leviores, quam aliis poenitentiae imponantur." Haine, *Theol. Moral. Elementa.* De Poenit., Q. 62, Resol. 6.

made easier. Father Dalgairns [15] says: "Never at any period of the Church were the Sacraments brought to bear upon the destruction of sin as now. According to her present discipline, she almost trusts now to the Sacraments alone." These words were true when penned half a century ago. They are far truer now. Milder counsels have prevailed with regard to the administration of the Sacraments. The Church has done all in her power to banish rigorism. And so, in practice, I think we will be justified in being much milder than was St. Alphonsus.[16]

The more one studies this question of the amount of satisfaction to be imposed, the more does one feel that the confessor has larger discretionary powers in the matter than some of the theologians would seem to grant him. The confessor of course must act prudently and judiciously; he must take into account all the circumstances; he must remember that the ideal penance would be one that corresponded to the number and gravity of the sins, and when he comes to deal with penitents in particular cases he must endeavor to find out to what extent this ideal is practicable. "Salus populi suprema lex," is especially true in the confessional. If the confessor judge that he shall better promote the spiritual welfare of the penitent kneeling before him by imposing a light penance rather than the grave penance which the case itself seems to call for, no theologian nowadays will accuse him of laxity.

It may be well for the sake of clearness to sum up the conclusions to which we have come in the course of this article. A confessor is justified in these days in diminishing penances as much as and in so far as he deems advisable for the greater good of the penitent. The considerations that will affect him in so doing will be the fear lest the penitent may not fulfil a more serious penance and the hope that thereby he will increase the penitent's esteem for the Sacrament of Penance.

[15] *Holy Communion*, eighth edition, p. 351.

[16] "Quia ob infirmitatem humanam res eo devenit, ut jam pauci inveniantur, qui graviores poenitentias sibi injunctas exsequantur, expedit, ac in praxi receptum est, ut leviores satisfactiones poenitentibus imponantur, ne poenarum gravitate deterreantur et a sacramentorum susceptione avocentur, quin potius poenitentiae levitate ad illorum frequentiam alliciantur." *Giribaldi.* And yet the Barnabite theologian wrote at a time when there was less reason than now for clemency.

Of the practical value of these considerations the confessor himself is the best judge in each case.

Cases will, doubtless, occur when we will feel bound to impose a grave penance. The prudent confessor will in such cases endeavor to render it as light as possible. He will do all that he can to prevent the penance from pressing too heavily on the shoulders of the penitent. He will have a more than passing acquaintance with the pious stratagems (if I might so call them) of theologians whereby the claims of Divine Justice are adjusted to suit our weakness. He knows, for instance, that the penitent will be present at a Mass of obligation at which there will be a sermon. He knows that there is no obligation of hearing a sermon, apart, of course, from exceptional circumstances. Accordingly he imposes the hearing of the sermon, which is certainly a grave penance (no disrespect meant to the preacher). Or again, he reminds the penitent that he may say the prayers imposed on him as penance during a Mass of obligation.[17] There are two penances which have always appeared to the writer to have a good deal to recommend them to an anxious confessor who does not wish to rely too much on the spiritual vigor of his penitent, and still feels as if he ought to impose a grave penance. They are the return to confession within some specified time, say two months, and the saying of morning and night prayers for a certain period, for instance, two or three weeks. Both are grave penances as theologians now understand grave penance. They prescribe works to which the penitent is not otherwise bound. They fulfil all the ends for which penance is imposed, for they are vindicative, medicinal, and preservative. They have the undoubted advantage of being acceptable to the vast majority of penitents, and in many cases will be more effective in leading the careless to a practice of prayer and frequent confession than the most eloquent exhortation.

I need scarcely add that the views advanced in this article in favor of leniency in the imposition of penances are in thorough accord with what the Council of Trent and the Ritual lay down on this subject. The Council insists that the con-

[17] Theologians also suggest the giving of a light penance plus the performance of a work to which the penitent is otherwise bound "sub gravi". This device will be of great help to anxious confessors.

fessor must be guided by prudence in imposing satisfactions; these satisfactions must be suitable and salutary, taking into account not merely the quality of the crimes but the capability of the penitent. The Ritual warns us that we are to look to the dispositions of the penitent. The Council, indeed, warns confessors against laxity, but the warning is meant only for those who inconsiderately and without sufficient reason enjoin some penances of the lightest kind for crimes that are most serious, and who thereby connive at sin and become sharers in the sins of others.[18] It may be said that I have laid too much stress on the "spiritual weakness" of present-day penitents. But does not experience convince us of its widespread existence and its active influence in the lives of our people? Sloth was never a more deadly sin than it is at present. If in former days it slew its thousands like Saul, in these days it slays its tens of thousands like David. And we have to take account of it in imposing penances. And should the anxious confessor feel that he may be laying himself open to the charge of laxity in this matter, the remedy is always at hand.[19] It is always possible for him to remind the penitent that his sins deserve heavier penalties; that he has been indulgent with him to bring him more frequently to confession. He might also exhort the penitent to perform works of a satisfactory nature. It is one thing to be over-indulgent without cause. It is another to be indulgent for the best of all reasons, the spiritual welfare of the penitent.

I am convinced, then, that a confessor who does his duty in other respects in the sacred tribunal need have no scruple in these days in imposing a light penance in any case whatsoever, provided he does so with a right intention.[20] I regard this opinion as at least probable.

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[18] Genicot, following D'Annibale, III, n. 347, holds as probable and more conformable to the words of the Council, that a confessor commits a grave sin only when he enjoins penances that are manifestly "levissimas" for the greatest crimes. *Moral Theol.*, De Poenit., 312 ad finem. It is obvious that he is referring to the case of a confessor who so acts without cause.

[19] Theologians recommend the confessor in this case to point out to the penitent the insufficiency of the penance.

[20] I need scarcely say there are obvious exceptions, for instance, "clerici" and "religiosi", whose business is piety.

SOCIALISM OR FAITH.

VI.—"GOD LIVES."

"WHAT a curiously single-minded thing a crowd of people is anyway," John Sargent remarked casually, to the world in general. He was standing at the window of his private office in the plant of the Milton Machinery Company, looking down at Harry Loyd's funeral procession as it took its slow way past the mill and up the River Road to the hills and the Catholic cemetery. His secretary was standing a little back of him, looking over his shoulder; but as the remark was not addressed particularly to him he did not volunteer any comment.

"Just now that crowd is engaged in the business of mourning. They wouldn't turn aside from that for any other business in the world. If you could get his attention long enough, any one of them would tell you with a curse that I was responsible for that boy's death. Yet if they knew that I was up here in this window, they wouldn't turn away from their morning's work of mourning, even to shake a fist at me.

"And they have to stage a pageant. They couldn't get expression for their grief any other way. Why do they have to go back to primitive things the moment they are in earnest about anything? I don't mind the Poles. They probably saw things like that when they were growing up in the old country. And the Italians just naturally fall into procession, for the sake of the thing. But two-thirds of those people are Irish-Americans of the second or third generation. They never saw anything like that. They're more sophisticated, with their talk and their reading and Socialism and all, than the average Yankee American. If anything, they're more American than he is. Yet there they are, giving that boy just such a funeral as an Irish martyr would have had six generations ago.

"They never saw it done; but you see they know how. That's why they never really change. At bottom they're the most powerful conservative force in the world. Their minds change and their talk changes, but their atavistic instincts never. And they are really governed by those.

"I guess I won't need you, after all," he said, switching abruptly to Hilton, the secretary. "You needn't wait."

Hilton started almost guiltily. He had not been listening to what Sargent had been saying. He had lately been interesting himself in the idea of thought transference or control—the influence which many minds thinking the same thought may have upon the mind of one person upon whom their thought is fixed. He firmly believed that a number of minds thinking one thought about a given person would make that person come to think the same thing about himself. He considered the four or five thousand people passing by, all thinking John Sargent a murderer. And yet their thought seemed to take no effect upon his employer's mind. He was brought back so sharply by Sargent's dismissal that for an instant he was not sure that he had not spoken his thought aloud. But he caught himself and turned hastily to the door.

Sargent still stood looking out of the window.

"Yes," he said, "they are a wonder. They'll never change. They're always Irish and Catholic. And you never can tell whether it's the Catholic in them that keeps them Irish, or the Irish in them that keeps them Catholic. If they lose one they lose both, generally. And then, well, then they're nothing, they don't count.

"Take the old priest trudging at the head of them there. He's wider awake, he sees farther ahead in the problems of to-day, than any man I know. But you could set him back three hundred years and he'd go right along with the picture just the same.

"He'll talk at the cemetery, probably. I wonder what he will have to say about me. Most likely not a word. He'll just ding-dong away at the old 'dust to dust' and resurrection business. Yet if he'd take a fling at the bloodthirsty money-power, he could have three-column leads in the New York papers to-morrow. But he won't. He'll just stick to his business of burying a body and promising Heaven to a soul. And they're just like him. I could go up there and stand among them and they wouldn't notice me: because they're engaged in the single business of burying a man."

It was, indeed, an unusual and striking procession, this which John Sargent reviewed and reflected upon.

A funeral in Milton, where practically all the men and a great many women were due to punch a time-clock at a certain hour every weekday morning of their lives, was generally a lonely-looking matter; reduced, as it must be, to the few carriages of those who were absolutely bound to go.

This was different. It did not belong to the relatives of Harry Loyd to say what his funeral should be. He had died not merely as Harry Loyd, but as a victim. Any one of the four thousand men and boys who now followed his body might have been chosen, by accident and John Sargent's guards, for slaughter. So it was as though death had taken a man or boy out of every family of them all.

On their shoulders men carried the body all the weary length of the way. Not a wheel was allowed to stir in that part of the town where it should pass. So silent was the crowd as it moved down the street that the rattle of beads slipping through hard hands could be heard by those on the sidewalks.

A regiment of State troops had just put the town under martial law and were stationing themselves at different points to enforce that law. These soldiers had come to try an experiment which the men in the procession, as labor men, had all their lives been clamoring for. Yet the men did not raise an eye to look at the soldiers. As Sargent had remarked, they had but one business in hand.

Harry Loyd had been killed, as every man believed, by the orders of John Sargent. Jim Loyd, the man who had held them together, and had made such a strike as theirs possible, and had somehow fed them such food as they had had for months, Jim Loyd was in jail, through John Sargent's contrivance. But no man raised his head to look at John Sargent's window.

Protestants there were, men of every faith, and men of no faith, who walked silent and bowed in that march, and did not know what was upon them. The great spiritualizing, visualizing power of Catholic faith, which strips death of its sentimentality and shows it for what it is, the one elemental fact with which men have to deal, was at work upon these people. It was showing them and pressing into their hearts the eternal lesson of the littleness of a regiment of soldiers, of Jim Loyd in jail, or of John Sargent in his mill, compared with the dignity of young Harry Loyd in death.

John Sargent, like most of our men large enough to live in the glare of daily newspaper discussion, had nothing but contempt for criticism for or against himself. It never reached him. If the Angel had come to him with the Book of Doom and shown him the record he had gained in that quarter, he would have answered that all men who do things in the world are blamed, naturally.

Here, however, was a great crowd of men and women whom he, John Sargent, had been feeding all their lives. They had been so reared that they had always had to consider him the most important man in the world. No government, no power could exercise over their lives a force so compelling, for happiness or for suffering, as could he with a single word. For, really, nothing was important to them except a pay envelope. Good government or bad, heat or cold, flood or drought—all these could be dealt with if the envelope were right. A word from John Sargent could at any time make a man or a family reasonably content and happy. A word from him could plunge a man or a family or the whole of the little city into want and misery. It was not exactly the ancient unanswering kingly power of life and death; but it sometimes amounted to that, in effect, and was certainly as near to it as any man may come in this day. To all intents, John Sargent was the lord and master of everybody in that long line of men.

And they walked past him and his mill, giving no thought to him or it. He could not understand that. If they had turned, as they passed, and cursed him, he could have explained it: "Things went that way in the world." But that they could ignore him, could put him out of their minds, was not to be understood.

They were intent upon a matter in which he certainly was concerned, and they forgot him. It was—disconcerting, that that great crowd could be so heart-and-soul intent upon the burying of a mere boy as to forget John Sargent. It disturbed him. It seemed to cheapen his power over them. And it was a lonesome business, too, watching this crowd that had forgotten him. He seemed to be the only man in the town who was not in the procession.

No—there was another man who should have been in that procession and who was not there—Jim Loyd. He was in jail.

And there was another whom Sargent missed, a girl. He would have known her by sight, for he had often seen her. She had charge of one of the big rooms of the twine mill down at the lower end of the works. She had worked there since her childhood. Gaylor—that was her name, he remembered. Harry Loyd had spoken to her just a few minutes before dying. Sargent found himself wondering what the young fellow had said. He shook himself, left the window, and sat down discontentedly at his desk.

"What a world of mawkish sentiment," he grumbled, "is wasted on last words and relics and things. The fellow just said some fool thing and—stepped off into the dark. And she'll frame those words in her heart. Fifty years from now she'll still be taking them down and dusting them and weeping over them.

"This is a lonesome business. I believe I'll go and see Loyd. He's not a cheerful brute, but, at least, he'd curse me with some show of interest.

"I wonder why I can't help liking that fellow. He hates me; always did hate me. And now, if it wasn't for his religion, he'd execute me with his two big hands, for the murder of his brother.

"Now that's what I want to know. The Church or the religion or the superstition—whatever it is—that can hold Jim Loyd's hands off my throat ought to be able to hold the world. Why can't it? And why doesn't it?"

The wonder of which Sargent had spoken to himself, that these people in whose lives he was so large a factor should be able to put him so completely out of mind at such a time, must always be unexplainable to the outsider. These people were just a crowd of Catholic men and women, saying their prayers, simply and without any self-consciousness, for the soul of a boy who had gone to his death without warning. The things, remote and immediate, leading up to his death were, to them, important in their way. The fact that any one, or that many, of themselves might have fallen in the same way; that, too, was important. But the one thing that put all other things aside was that the boy had gone without a sacrament.

Every man's own problem, whether of work or worry or danger, fades to a very small significance in the Catholic mind

when placed beside the idea of a soul's going before God unshriven. The thought revolts the whole nature of the Catholic.

The foundation, in human nature, of the same thought terrifies every man in the world when he thinks of dying. But only the Catholic knows what it really means. The Protestant, the Pagan, if he prays, asks not to die without a loving hand to support his head and to close his eyes. It is the only sacrament of love and forgiveness and blessing that he knows about. Whatever he may call it, his soul cringes in the fear of dying unblessed.

From Father Driscoll, walking at the head of the coffin, to the last Catholic child, trailing away at the end of the procession, every soul was awed and absorbed in that one idea—that a life should thus be snatched out of the world. Harry Loyd, as a part of life, as a man who had been deliberately murdered or had been killed by the accidental discharge of a gun in the hands of one of John Sargent's guards, could be forgotten for the time.

The Catholic mind, trained as it is and steeped in the Mysteries, the mind that is illumined, for instance, to sense the Real Presence under the veil of bread, looks naturally through the attendant wrappings of death, sees the body tragedy for what it is, but *knows* that the soul experience is the reality. This is why—and the outsider is never able to understand it—a crowd of Catholics can walk the street and pray as unaffectedly as if each were kneeling alone in the dark. It is not mysticism in any usual sense. It is not mysticism at all. Your Catholic is the veriest realist of all the world. But the *real* for him has infinitely wider meaning than it has for his neighbors. That is the difference.

Jane Loyd knelt alone at the head of the coffin when it had come to rest over the grave. So she had walked alone all the way from her home to the church and from the church here. Her grief was her own. She was in every way the sister of the big, grim man who had now for four months been the body and soul of the strike in Milton—Jim Loyd, who was now in jail accused, falsely, as all knew, of having conspired to blow up John Sargent's mill. She was a tall, tense-faced, dark girl, as like her elder brother as a woman is ever like a man.

Neither of them had ever thought of depending upon anyone in the world for anything. The young brother, Harry, had been her care since the time when Jim Loyd had been big enough to go to work in John Sargent's mill.

The mill had taken the years of her own girlhood and turned them into a mere succession of gray, slavish days, which began and ended with the punching of a clock. The mill had taken her father. The mill had taken this brother, her baby, from her. The mill and John Sargent, under the name of law, had, in the very hour of her speechless grief, taken her big brother from her side. But none of these things had place in her mind. They were the mere marks and hedgings of life, some of them inevitable, some of them the patent sins of men.

The reality was in following the soul of the merry-eyed young brother—as she had so many times followed the ways of his busy little feet—up the high dim path, to God. She had business there. She had explanations to make. Certain things must be made clear. God should know that the boy had not had the best of chances. Many times she had been tired at night and had not seen that he learned his Catechism. She was hard sometimes, she explained; it was not always easy for her to be merry and laugh with him; and he had always thought that life was a laugh and a whistle and a little dance-step. He was careless sometimes; but God must understand that it was not that the boy did not care. He did care. But he forgot, sometimes; all boys forget. She had not been able to give him what a mother could have given. His mother, she was in Heaven, she could tell God of the things that Jane had not known how to give. Or Mary, the great Mother of all; *she* would know about these things; *she* could tell.

Dean Driscoll during the months while his people had been engaged in a life-and-death struggle in their strike against the Milton Machinery Company and John Sargent, had often seen cause for deep worry in the spread among them of the talk and reading of Socialism. It was not that he feared the direct effect of the arguments of Socialism upon or against the Catholic faith of his people. Certainly he did not believe that Socialism as a doctrine, religious or unreligious, would ever greatly interfere with the faith of what he called his own Irish.

He had lived a long time, and had some very well established convictions. One of these was that an Irishman, of however many generations removed from Ireland, if he ever loses his Catholic faith (Father Driscoll had his private doubts of this ever happening), he loses it, not because he has found something that suits him better—he simply loses it, without ever expecting anything to take its place.

Father Huetter, educated in continental Europe, and having charge of the Italians and Poles, took the matter differently. He argued with his men by the book, tooth and nail, night and day, against the propaganda of Socialism. The Dean, loving the restless fire of ardor in his young assistant, and knowing that Father Huetter understood the habits of mind and the former environments of these peoples as he himself could never hope to do, approved heartily.

With his own, the people whom he understood, he rarely argued. He scarcely ever mentioned Socialism by name in the pulpit. He did not think that the names that things were called by or the stringing of arguments would have any real effect, one way or the other, with his kind of people.

For Socialism as a distinct political entity he saw no future whatever. He saw that wherever representative government existed in the world there was but one line of cleavage. That line ran—roughly and brokenly, of course, but always effectively—between those who wished to go forward and those who wished to hold back. Liberal and conservative, he said, was the only lasting division of men. There was no room in any country for more than these two parties. The party that moved faster would sooner or later—sooner, perhaps, than anyone imagined—absorb whatever was popular and economically sound in Socialism. What was left would then be negligible.

He had no concern about the outward workings of Socialism. But he feared the hardening false realism which, under the name of ideals, deifies the full stomach. He distrusted the reasoning which makes a demigod of the man who labors with his hands, and which at the same time curses labor as essentially evil. He read his Genesis differently. He did not believe that *the sweat of thy face* was a curse.

He knew his people; he lived intimately in their ideas and aspirations. He knew that hard labor conditions were brutalizing and stunting to moral and spiritual growth. But a constant preachment that never raised men's eyes higher than their stomachs, *that* was brutalizing, too.

He did not believe that a hungry or an overworked or an underpaid man was more spiritual than a well-fed, physically contented one. The gnawing of want is not good for any soul. But he knew that the insistent demand for more and ever more was turning the minds of men forever upon the things of the body, wherein their happiness could not and must not altogether lie.

When he looked into their faces now, however, as they rose from their knees and gently crowded up more closely round him, his fear was lifted. Hunger he saw in those faces, and the results of hunger. Lines he saw upon them, where months of scanty feeding and haunting fears and worries had scraped deep. But beneath the lines and in the depths of their eyes he saw shining the light of unbounded confidence in God, the sureness and the strength of His nearness. They had gone into the far places following the soul of the boy whom all had loved. They had talked with God, each in his own way; and you could see that each man had been understood.

The Dean, seeing and understanding, scarcely dared open his lips. What was there to be said? *God lives!* All else is little. This they had already seen, each for himself.

While the great crowd had been pouring out of the church and the still greater crowd that had not been able to get into the church was forming itself into order for the march to the cemetery, the coffin had halted a moment in the street. A girl in a quiet gray dress had crowded, gently as a ghost, into the ranks of men about the coffin, until she was near enough to put out a slim, work-hardened little hand and pat the black box. Then she had slipped away unobtrusively as she had come. No one had noticed her. She was merely the girl whom Harry Loyd had loved and who had promised to be his wife. So she had no place in the procession. Their engagement had been their own secret, though the kindly housetops could have told all there was to know about it.

They would have been married by now; but the strike had swept away all the savings on which they had been going to begin life; for both, trusting to life and health and love, had given unstintingly to those who had had no savings.

If John Sargent had really wished to know what Harry Loyd had said last, before he had "stepped off into the dark", he could probably have found out. The boy had said:

"We'll have to wait a long time now, I guess, Nonie. But if you're willing, you're worth waiting for; and old John W. Wait himself has nothing on me."

So Nonie Gaylor had no place to walk in the procession.

She stole away through the crowd, hiding herself as best she could.

The bell tolled out its measured gloom, and there did not seem to be any place where she could hide away from the sound of it. Then she remembered a man who, too, would wish to run from the sound of it, but who could not run. He had to stay where he was.

It was a bold thing to do, bolder perhaps than to have walked openly beside Jane Loyd in the funeral. But Jim Loyd was the only person in the world who would not pity her to-day. And pity she could not meet. Jim Loyd would be too busy with his own grief and fury to think of her. She would go and see him.

Warden Wheeler, with a lot of unspoken words just back of his lips, seated the girl in the inner office of the jail and went to bring Loyd.

She had always been afraid of Jim Loyd, the big, impatient man, with the chained fires that danced in his bold black eyes. She had never had more than a short word from him.

But when he came now, alone, and she saw the naked, seared misery of his face, she knew that she would never again be able to fear him. A man who could suffer like that would never be feared by a woman.

It was not that he was broken or shrunken. He was as big and grim and strong-looking as ever. But the fires of his eyes had turned to burn inward, as though they raged upon his very soul. And there was no light in the face, only the blank gray of ashes over a bed of coals.

When she had looked once her own revolt was stilled, and, as is the way of women ever, her own sorrow welled up into a flood of mothering tenderness.

Loyd saw the look leap into her face, the look of all the mothers of earth. And he stood ashamed, so that the color came creeping back into his face. This slender motherless girl who had lost all there was for her in the world, before she had even had it, was still strong enough and brave enough to carry pity to him!

"Why did you come here, child?" he said at last. "This place is not good for you to-day."

"I could not walk in the street," she returned slowly. "People would be looking and pitying. There was no place for me. I could not stand it. I touched his coffin with my hand and ran away—ran away," she repeated softly, as though it explained something.

Loyd understood and his quick heart was touched to the depths, even as it had not been touched by his own grief and suffering. Jane would not have understood. It had always been difficult for Jane to understand that anyone but herself could be anything to Harry. And if she had understood—what could she have said? What could anyone say? Where was there a word out of all the words that men have made that could be an answer to the pitiful question in this girl's eyes? "Why?" "Why?" they were saying. God had the answer hidden.

They sat awhile in silence, neither of them thinking. There was nothing to be thought about. Then Loyd suddenly said:

"Nonie, did you say your prayers?"

She looked up startled, as though he had broken in upon some secret. Then she broke out:

"I didn't! I didn't! I didn't say a prayer or cry a tear since—since—I sent a prayer after him down the road. And the answer was a shot!"

"Steady, steady, little girl. I haven't said a prayer either. Couldn't we—couldn't we try it now?"

She looked at him for a long moment. Then she buried her face in her hands and the great relieving sobs of youth came crowding up into her throat. Loyd had found the best word for her.

When she had quieted a little, she went fumbling in the little bag that hung from her wrist and found her beads. And, Loyd supporting and steadying her, these two, so far apart and different in everything, walked up and down the floor of that strange place, telling between them the Way from Gethsemane to Calvary.

So John Sargent, knocking and quickly stepping into the room, found them.

Loyd turned fiercely. Out of the few moments of peace and heart's ease, the first that he had found in many days, all the brute ravaging forces of his wild temper sprang with tenfold fury. Was this man to haunt him forever, to follow him down even into the secret place of his soul and mock him? There he stood now. Why not end it? Only a table stood in the way.

Sargent sat down quietly at the table. He was not consciously doing the right thing, the safe thing. He merely wanted to think.

These two had undoubtedly been saying their prayers. Now, just at the moment, he could not think of any two people who had less reason to pray, or who would be less likely to be found praying.

He admitted that he did not understand it.

Nonie Gaylor was the first to speak.

"Mr. Sargent," she said, "why have you come here? You had no right to come. If you have come to laugh at Mr. Loyd, God will laugh at you."

Now there it was again. God had laughed at *her*—for no apparent good reason—had just playfully flicked the untasted cup of life away from her lips. And yet she looked confidently back up to Him, for justice. But Sargent did not confide to her any of these reflections.

"My girl," he answered, "if I told you the truth you wouldn't believe it. I'm not sure that I'd believe it myself. I rarely tell the truth—it's so useless, and wasteful.

"Sit down, Loyd," he said, turning in his chair. "You can't lay a hand on me while I'm sitting down. You simply couldn't. We both know it."

Quivering in every limb, Loyd sat down weakly. In the face of John Sargent's balking coolness his passions had burned themselves out.

"No," Sargent continued, "I didn't come here to jeer. I wasn't in the mood for it this morning. As I said, I'm not going to tell you the truth about why I did come, for I'm not sure myself. But, now that I'm here, there's a proposition in my mind. I'm going to show it to you, Loyd; and if you can't see reason in it, maybe this girl here can."

Loyd sat staring dully, his mind going round in a caged circle.

"You have heard," Sargent went on, squaring his elbows on the table, "what the Governor and the State troops are doing and expecting to do here. The town is under martial law already. Before night they will take possession of my mill and attempt to run it, under martial law. They can run it. The men will go back to work to-morrow and the wheels will turn round—the river will do that much. But where are they going to get money for as much as a single pay-roll. There is no stock to be sold. And if there were, there is not a bank in the country that would dare advance a dollar on it. They have no materials. The steel interests of the country are bigger than Governor Gordon Fuller and all the governors in the nation. They wouldn't sell him or the manager he sends here a pound of steel if it would save his life.

"The men will go back to work at the old conditions and worse, and when they have marked time for a week and find that there's no money for them, where will things be then?

"Now if you will call this strike off at once I will put up my notices granting all the demands you made in the beginning, and a five per cent increase."

"You said you did not expect to be believed," said Loyd. "What's the truth?"

"I did say that, didn't I? Well, it won't do any good, but I'll break my rule for once. This is the truth. This plan of the Governor's, to confiscate my property and make me arbitrate with you, is going to fail. It's bound to fail because capital will hold together in its own interest, and the Governor will not be able to get the money to run it. Your old priest here gave the Governor the idea, but, as would happen with a spiritual-minded man, he forgot to tell him where the money was to be got. But the thing is possible. If it is given a try now and fails for lack of money, some other governor, or a

president, maybe, will try it—and remember to procure the money beforehand. Then it will succeed.

"Once it does, private property might as well not exist in this country. There will come a seven-year plague of carpet-bagging government officials who, at the first sign of labor trouble, will camp on and practically confiscate every man's plant. It will bring on a reign of graft and incompetence and mischief that will ruin the country. When it is over, labor will find itself back where it was twenty years ago, not biting the hand that feeds it as it is to-day—but begging, begging, I tell you, for *anything* to do.

"I am right. And I'm telling you the truth. Will you do as I say?"

Loyd shook his head slowly. He could not see through all of the argument. But he was not trying. He was not interested in it.

"No," he said. "Your proposition is no good to me. I had a better one last night and I gave it up."

"What was it?"

"To go out of here where you have put me—the door was open—and with the four thousand men at my command take for our own your mill and your three banks here—that would have given us the money you say the Governor lacks—and your stores and trolley cars."

"Every mother's son of you would have been shot down," exclaimed Sargent.

"I'm not so sure. The militia is not so ready to kill as your guards are." Sargent flushed suddenly and Nonie Gaylor shuddered.

"We might have lost," Loyd went on. "We might have won. We might have forced a compromise. But whether we lost or won or what, we would have taken care to ruin you. That was the only part I was really interested in. Then the future of labor or capital wouldn't have bothered you. You'd have shot yourself. The cowards of your class always do that. It's easier than living on your own merits."

Sargent winced and pressed the tips of his fingers down hard on the table. It was the echo of a thought that had sometimes come to him on gloomy, neurotic nights. Some men said it was the only proper way, when debts could not be

paid. He himself had once said—speaking of another man who had failed ignominiously and dragged friends down with him—that the shortest way out was the best. But Loyd's blunt way of putting it was too much. He gathered himself, and asked:

"Why didn't you go through with this excellent plan of yours?"

"A good man, who loved me, stopped me. I don't know whether I'm glad or not. Anyway, he stopped me."

"The priest again, I suppose," mused Sargent. "It strikes me that I'm piling up a high score with that old gentleman."

"I saw him save your life once," said Loyd.

"I remember that. And now he has saved my property. It only remains for him to save my soul."

"Don't jest, Mr. Sargent," pleaded Nonie; "it's too horrible."

"My girl, I'm a long way from jesting."

He sat looking straight ahead of him for some minutes. But he did not give any account of what he saw. Finally he said:

"The man who shot Harry Loyd did it either by accident or in a sudden fright. Those men had my orders *not* to shoot. They were there to provoke and to be shot at.

"My class, as you call it in your Socialist lingo, has always to use the law. Why should it not? It pays for law and makes government possible.

"Now comes this young Governor, turning upside down the Constitution of the State. In the end it will debauch and demoralize government. It will hurt my class. But it will bring years of suffering and misery upon yours. You can reach out and stop it. Will you do it?"

"No. The Governor's plan can have its trial. I don't believe much in it, for I know what you can do with money. But, Mr. Sargent, believe me, you'd better help him with both hands. For when his plan fails, it will be time to try mine."

"Miss Gaylor," said Sargent turning, "can't you tell this man that he is crazy; that all he really wants is his own headlong way to ruin us all!"

"I do not understand anything about it, Mr. Sargent," Nonie answered in a dead, leaden voice. "It is all talk to me.

I do not understand it, I suppose, because I am ignorant. I went into your mill when I was just past thirteen. I have been there running winders for you ever since. It's only seven years, but it might as well be seven thousand.

"Two years ago they put me in charge of that room. In that time they say that I have nearly doubled the earning capacity of that room. I do not know what that means. It never meant anything to me. I suppose it means that I know how to make other girls waste less and work harder and faster than anyone could ever make them do before. I don't know why I did it. I don't want to see them work any faster or harder than they have to. But I go on pushing them always. I don't do it for you: I wouldn't care if you were losing money.

"And I suppose I'll go right on. I don't know why. For the right to live? I never much cared to live, except for Harry Loyd. Now—I suppose I'll go on just the same.

"No. I don't think the women who work in your mill care much, or that they're much afraid of Socialism or any other change that could come. They don't know what it would mean. And they can't think that it would be any worse. We go on, I think, because, somehow, we keep on believing that God is still alive. I don't know any more than that."

Then John Sargent got up and went away.

Out in the street, he reflected: "Now it would be interesting to know what those two people were praying for. *He* wouldn't ask for anything. And *she* doesn't hope for anything. Yet—yet—I don't know. I don't understand."

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[TO BE CONTINUED.]

SUPERVISION OF DIOCESAN SCHOOLS.

CENTRALIZATION of executive power and authority in one directive head, who is immediately responsible for success or failure, is a dominant characteristic of our industrial and commercial world. Extensive and complicated howsoever the enterprise may be, one head ultimately guides its interests. Under him may be those who, by native or ac-

quired ability, are his superiors in some special phase of the undertaking, but it is his, nevertheless, to conserve their energies, to adjust their forces, to direct their efforts toward the greater efficiency of the entire system. So productive of satisfactory results has this centralization of authority been in the business world that those charged with the administration of national, state, or city affairs have adopted it as the most efficient and economical method of successful government. Nowhere, perhaps, does its tendency so evidently manifest itself as in the administration of our educational system.

It is true that the federal government in this country controls no system of schools, as in France or England. It is also true that in the beginning the constitutions of the various states delegated nearly all rights and duties of educational administration to the towns and cities in which schools were established. In later years, however, as appears from the laws framed by the legislatures of many states, the tendency is to give the state a more or less absolute supervisory relation to the cities and towns in matters of education by decreasing, if need be, the authority of municipal boards and councils, especially in matters relating to the erection of buildings, employment of teachers, curriculum, text-books, etc. The policy is to strengthen state control through State Boards of Education and Superintendents of Public Instruction, whose duty it is to supervise, control, and direct the educational interests of the commonwealth.

The efforts of the state to centralize its various educational agencies are paralleled and even surpassed by the endeavors of diocesan authorities to standardize and unify the schools under their jurisdiction. Up to 1884, with the exception of Philadelphia, Fort Wayne, and Cincinnati, which respectively organized "Central Boards of Education" in 1852, 1879, and 1882, but little had been done to systematize Catholic school work in the United States. In 1884, however, the Third Plenary Council of Baltimore decreed as follows:

> Within a year from the promulgation of the Council the bishops shall name one or more priests who are conversant with school affairs to constitute a Diocesan Board of Examination. It shall be the office of this board to examine all teachers, whether they are religious belonging to a diocesan congregation or seculars who wish to

employ themselves in teaching in the parish schools in the future, and, if they find them worthy, to grant them a testimonial or diploma of merit. Without this no priest may lawfully engage any teacher for his school, unless they have taught before the celebration of the Council. This diploma shall be valid for five years. After this period another and final examination shall be required for the teachers.

Besides this board for the examination of teachers for the whole diocese, the bishops, in accordance with the diversity of place and language, shall appoint several school boards, composed of one or several priests, to examine the schools in cities or rural districts. The duties of these boards shall be to visit and examine each school in their district once or even twice a year, and to transmit to the President of the Diocesan Board, for the information and guidance of the Bishop, an accurate account of the state of the schools.[1]

In obedience to this decree of the Council, central boards of education were at once organized in many dioceses throughout the country, whose duties were to act as advisory boards to the Ordinaries in all that pertained to the growth, development, and efficiency of the parish schools. The success that attended their work of inspection and examination led to the desire for yet further centralization, and finally evolved the Diocesan Superintendent whose entire time and constant attention are given to supervision of the various schools in the diocese. At present thirty-five dioceses are dependent on local or pastoral supervision, forty-one have school boards, seventeen have school boards with superintendents, and six dioceses have superintendents alone.

By some pastors and principals, earnest and devoted to the success and progress of their schools, diocesan supervision is doubtless looked upon as a usurpation of their rights, a curb to their zeal, a hindrance to their efforts, or a criticism of their administrative or supervisory abilities. While it is true that many a school without boards of education or diocesan superintendents is doing model work, and is achieving laudable results, it is equally true that no school attains to its highest possibilities if shut in from intercourse and association with other schools and other minds. The teacher or principal who disdains the work and thought of his fellows, who is sufficient

[1] *Acta et Decreta Con. Plen. Balt.*, III, nn. 203, 204.

unto himself, will inevitably fall behind in the race for success. His method of instruction, of school or class management may and very often does suffer in comparison with the work of those whom he ignores. His supposedly perfect methods and his vaunted achievements may result in deep humiliation should occasion arise for competitive tests with other schools of the city or diocese. The failure on the part of each school to secure a working knowledge of the aims and methods of every other; the failure of each to coöperate with all for the good of each and all, may result, as it frequently does result, in taking our ideas of administration and management from sources which we anathematize on Sunday but implicitly approve on Monday.

To guard against these and other evils equally subversive of the aims and progress of our Catholic schools; to create a firm belief in the truth and sufficiency of our own system; to arouse enthusiasm and to bring home to pastors, principals, and teachers the absolute necessity of mutual coöperation, if we would do the best for the children committed to our care, is the purpose of diocesan supervision. We must have our own standard of grading and promotion, our own course of study, our own text-books, our own examinations, our own methods, if we would justify our existence as a separate school system, and enable our pupils to pass from school to school and from city to city without danger of retardation, loss of time, and additional expense.

Howsoever stoutly we may extol individualism in education and pillory the procrusteanism of grading, we must admit that the latter has its educative advantages, has been successfully tested, and, at least under present conditions, is an indispensable economizer of time, energy, and cost of maintenance. To establish a standard of grading and promotion, however, so high as to be morally impossible of attainment by the vast majority of the class, or so low as to be of no material service to legitimate competition and effort, were to effect injury both to the gifted pupil and to the backward child. To regulate promotions by floor space were to do injustice to pupils and teachers alike. The overcrowded condition of the primary rooms may not be the standard for promotion to the intermediate or grammar grades.

Against such dangers diocesan supervision, if prudently and tactfully exercised, may protect the rights of pupils and teachers. Retardation, if possible, should be either alienated altogether or at least reduced to a minimum. Yet we must not forget that other factors besides scholastic attainments enter into the scientific grading and promotion of children. Neither the Pueblo Method, the Batavia System, the Cambridge Plan, nor any other device invented to promote the child's speedy progress through his school life, is a panacea for all the ills of the graded system. In truth, this rapid progress is not always desirable. Very frequently the child's mental development is at the expense of his physical growth. This undue rush through the grades does not tend to strengthen between pupil and teacher that intimacy so essential to the right formation of character. There is a horizontal growth as well as a vertical growth. There is value in breadth and intensity as well as in extension. Thoroughness may be sacrificed to superficiality when rapid progress through the grades is the sole purpose of grading and promotion.

From this it cannot be logically concluded that any system of grading is a sacred thing suffering no infraction of its rules and regulations. The child should be placed in the class in which he can do his best work, and should be placed there whenever, in the opinion of teacher and principal, he is capable of doing this work without injury to his mental or physical growth and development. We are here merely calling attention to what should guide superintendents, community inspectors, principals, and teachers in adopting any system of grading for their schools.

Besides a uniform method of grading and promotion, the schools of a centralized system have the guidance of a diocesan course of study, which definitely prescribes the amount of work to be done by the pupils of each grade in accordance with the needs and powers of the normal child. The joint product of the expert in the subject, the expert in supervision, and the expert teacher, the course of study will contribute not a little to more effective teaching and to more successful educational results. It will suggest the order and method in which the various topics may best be presented. It will elimi-

nate waste and will prevent all unnecessary expenditure of energy on the part of pupils and teachers. It will promote a correlation of subject-matter, with religion as the centre. It will give a definite meaning to the graduation certificate, testifying that he who receives such a diploma has completed a course comparable to that of any other school. Among the teachers it will foster a spirit of harmony, unity, strength, and a desire to coöperate one with the other. It will create a conviction that though their habit and their rule may differ, they are one in so far as they have the same purpose in life—the Catholic education of the little ones of Jesus Christ to whom they have so generously dedicated their lives and loyally pledged their most faithful service.

But however excellent a course of study may be in itself, its practical value greatly depends on the way it is used. To many it is too often a crutch on which they may heavily lean. There are teachers, who, divesting themselves of all individuality, blindly follow directions and become mere phonographs of the course of study. Others there are who, isolated from all progressive thought, are presenting matter contributing little or nothing to actual educational values, and employing methods destructive of all approved educational theory and practice. To these the superintendent or community inspector may be of incalculable service in guarding them against such tendencies, and in bringing to them a knowledge of the aids and methods followed with such satisfactory results by the most successful teachers of the diocese. They may be skilfully led to understand the necessity of coöperation with other teachers and other schools, if they would make the education of the child a unit from the beginning to the end of the course.

In the process of standardization and unification of any school system, the text-books play no minor part. With the few possible exceptions where diocesan courses of study obtain, the text-books in use prescribe the matter to be taught, the method of presentation, and the sequence of topics in a form more or less adapted to the child's power of assimilation. As the adoption of text-books depends so often on the will and viewpoint of each pastor and principal, on the persuasive powers of the publisher's agents, or on the fact that they are in use in the neighboring public school, uniformity in this respect, if desirable, is morally impossible.

This is not the place to enter upon a discussion of the advantages and disadvantages of absolute uniformity of text-books, i. e. the same author in history, geography, grammar, throughout the diocese. The reasons for and against this uniformity are known to all. Suffice it to say that experience inclines me to favor an approved list of books, v. g. two or three authors for each subject, whose worth, tested in actual class-room work, warrants their adoption. This approved list has all the good effects of the uniform system and avoids many of its objectionable features. It admits of choice and change, gives greater scope to the teacher's individuality, and a wider field to authors and publishers. Compiled by the superintendent whose knowledge of the text is based on actual observation of its success or failure in the schools of the diocese, as well as on the expert opinion of his most successful teachers, this list may suggest two or more authors for each subject of the curriculum, any one of which may be safely followed. Thus our schools may have text-books which have proved their worth in actual class-room work, which are built along true pedagogical lines and give evidence of up-to-date scholarship. Thus may they be protected against texts which have been discarded by the public schools because of defective matter or form. Thus too may they be guarded against books from which the name of God has been studiously excluded, which do violence to our Catholic faith and morals, which explicitly or implicitly ignore the work of the Church and its adherents, and whose only commendable feature is their cheapness, whose only recommendation the words of the publisher's paid agent.

As a criterion of the relative efficiency of schools, as an incentive to more thorough and systematic work, and as a means of measuring and comparing results in all subjects of the curriculum, a yearly or half-yearly written examination by the superintendent or school board is of obligation in some dioceses. No one will deny that such an examination *may* be of profit to teacher, pupil, principal, and superintendent. By means of it the teacher becomes conscious of the strength or weakness of her teaching; the principal is aided in discovering hidden defects of matter or method in his building; and the superintendent is enabled to compare school with school.

To the uninitiated, however, the difficulties attendant on such an examination are appalling. Aside from the question of the nervous strain on the physically unfit, whether teacher or pupil, which must accompany such an examination, may we not ask if there is not danger of the teacher yielding to the temptation to cram rather than to teach, to spend her time on useless matter which she expects to be the subject of the superintendent's next test? Are the questions always framed to discover what the child knows rather than what he does not know? Are they not sometimes rather a test of memory than of judgment? Are they not frequently questions the answering of which demands a kind of mental gymnastics entirely foreign to the pupil's ordinary school exercises? If the pupils never see the papers again, of what profit, we may ask, will such an examination be to them? By whom will the hundred thousand or more papers be corrected? Assuredly not by the superintendent or by any one teacher. By different communities? Will the marking of the different communities or even of members of the same community be on the same basis, or will it be a case of "tot capita, quot sensus"? Of what profit will such an examination be to superintendent or community inspector, whose real knowledge of conditions must of necessity come from personal examination and inspection, not from percentages or reports?

When rightly conducted, written diocesan examinations may be, and in the opinion of many experienced teachers are, productive of good results. When, however, the instructions to teachers as to the method of conducting such an examination are of such a nature as to create consciously or unconsciously in the minds of pupils and teachers the belief that they are not trusted; when class teachers are not permitted to preside at the examination of their pupils—no matter what the apparent benefit of such tests may be, they are destructive of the basic principles of all true supervision. The fundamental principle of all school management is mutual coöperation, and there can be no true coöperation without mutual confidence. While respecting the opinion of those who maintain the contrary, I am frankly sceptical of written diocesan examinations as a criterion of school efficiency for superintendent or community inspector. His visit of four or five days to

each school, the community inspector's stay of three or four weeks, will be sufficient guide to the formation of correct judgment on the strength, relative or absolute, of any school in the system. If the superintendent is to breathe a higher, nobler life into the schools, awaken a new interest, develop worthier motives, induce better methods, and place pupils and teachers upon paths of true progress, he must be something more than a mere examiner and figurer of averages and percentages, something more than a mere gauger of intellect, growth and character by means of a lead pencil.

This supervision of grading, promotions, curricula, text-books, and examinations, if it is to be efficiently exercised, postulates certain qualifications on the part of superintendent and community inspectors. It supposes actual contact with and personal observation of product and process in the living, working class-room. Beyond all, it implies earnest coöperation and active support of ordinaries, superiors, school boards, pastors, and teachers with the superintendent and inspectors in all that concerns the welfare of the schools.

The superintendent of our parish schools should be a priest of the diocese; for obvious reasons lay supervision of religious teachers is not seemly. He should have the confidence of his superiors and the esteem of pastors and teachers. He should be specially trained for his position, versed in educational theory and practice. Conservative and liberal, willing to admit truth from every source, he must nevertheless be ever mindful of the truth and integrity of the Catholic system to the principles and traditions of which he is unalterably attached. Not dogmatic or aggressive, yet with convictions for which he is ready to stand or fall. Frank, honest in his dealings with pastors and teachers, yet withal prudent and tactful, realizing that truth-knowing is not always truth-telling; conscious of the defects and needs of his system, yet knowing that true reform is slow of growth, he is patient with teachers and principals, desirous in the beginning of securing their confidence and gaining their good will rather than of remedying defects, no matter how glaring and injurious they may be. Convinced that his chief duty is to help his teachers, his every thought and act will be to increase their power, influence, and efficiency. By kind suggestion, by friendly criticism, by

hearty approval of earnest effort, he will lead them on to better ways and more fruitful lines of thought and action. To bring to them the best of each and every school under his jurisdiction, to familiarize them with all that makes for their mental growth and development, should be the goal of his ambition, the object of his efforts and constant attention.

To do this effectively he must make the schoolroom his workshop. Without that thorough knowledge and sympathy which come only from personal observation of actual problems and conditions, of little avail will be the fine-spun theories of dreaming pedagogues, the plans and methods devised at a superintendent's office desk. It is true he must have hours for quiet study and thought, if he would not lose those ideas and ideals without which there can be no real progress. But most of his time must be spent in the living class-room, in sympathetic contact with pupils and teachers, if he would aid in the right solution of the numerous problems that daily confront them. Notwithstanding the able assistance he receives from the trained and experienced corps of community inspectors which should exist in every diocese, the superintendent may not entirely forgo the enlightenment and instruction which come from personal presence in the class-room. There he will be brought face to face with actual conditions. There he will be impressed with the strength or weakness of his plans and methods. There he will obtain a clear insight into the earnest teacher's daily trials and problems. There will be forged that bond of sympathy, of mutual understanding, of confidence, and of coöperation between teachers and supervisors without which no true progress is possible.

If perfect organization is the result of allied effort, the superintendent's first care must be to secure the active and earnest coöperation of every teacher in his educational system. With it he is a success; without it, notwithstanding sane rules and regulations, scholarly courses of study, and approved plans and methods, he is a failure and the efficient cause of failure in others.

Coöperation, however, to be truly effective must be founded on mutual faith, trust, confidence, courtesy, respect, justice, and sympathy. A superintendent who will blindly insist on having things done his way, on receiving passive, unintelli-

gent obedience, on getting machine-like performance of work, who is continually fault-finding, who neither respects nor invites the suggestions of his teachers, who betrays their confidence, who says one thing to the teacher and another to the principal, may receive coöperation of the kind founded on duty, or the vow of obedience, but never of the kind founded on enthusiasm, the *sine qua non* of successful school management. If, on the contrary, the teacher is convinced that the superintendent is in sympathy with her problems, that he understands her difficulties and knows her strength or weakness as a teacher, that he is present to assist and not to criticise, that he is trustworthy, a man of integrity and honesty, she will realize that she may be herself in his presence, that she may make known to him the true condition of her class and of the school, so that knowing them he may the better be able to apply the necessary remedies. Then, too, will she strain every nerve to prove herself worthy of the confidence placed in her.

The superintendent must ever bear in mind that the purpose of his office is to help his teachers. Defective methods and faulty discipline may be easily and quickly remedied by the removal of the offending teacher, but the too frequent use of this remedy is not true supervision, but rather a confession of his own weakness and of his unfitness for the position he holds. What such a teacher needs is help, and it is his duty to give it. By individual, grade, and general conferences, by model and suggestive lessons, by affording opportunity to visit and observe other schools and other teachers, by supplementary readings and professional courses—in short, by words and acts of faith, hope, and charity, he must build up a strong and closely knit body of loyal, enthusiastic, and efficient teachers well qualified to guide the steps of the little ones of the Divine Teacher along the paths of science and faith.

Such and much more is supervision of diocesan schools. Rightly administered it makes for harmony, unity, strength, and efficiency. It promotes healthful growth and development. It eliminates waste. It conserves energy. It directs effort and it produces results which justify the end of Catholic education—the simultaneous cultivation of mind, heart,

and body of the young child. What chart and compass are to the mariner, supervision is to the hundreds of teachers in a diocesan system. Without it they may get somewhere in some way, but for a safe and rapid voyage it is indispensable.

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NOTES SUGGESTED BY THE REFORM OF THE DIVINE OFFICE.*

III.

3. THE PRECES FERIALES.

Sacrifice of these with the lightheartedness suggested to us, is precluded by their origin [8] and their venerable character. As this character has been particularly well preserved in those which, since the last reform, we still have in Lauds and Vespers, my remarks will be principally about them.

They have the form of litanic prayers; that is to say, they contain various intentions proposed successively by the voice of one to the prayers of the community, whose answer is every time an appropriate acclamation. The acclamation was of old often identical for each one of the intentions mentioned: it was the "Kyrie" repeated, or the "Te Rogamus audi nos".[9] In the fifth century these acclamations were replaced by versicles drawn from the Psalms, answering invitations from the choirmaster, and were known as *capitula* or *capitella*. This form of prayer, bequeathed to us by the Jewish synaxes, was the most usual prayer in Christian assemblies. Alongside it they had also the *collective prayer,* in which the priest, after having invited the faithful by the "Oremus" and sometimes by a "Flectamus genua" to pray in silence, summed up the oration in the formula called "collect", in which the assembly joined by the final "Amen". In our liturgical prayer to-day both these forms have been preserved and often they are even placed side by side. There still was the more solemn form of prayer, called "eucharistic", or of thanksgiving, reserved for great occasions: they are our prefaces. In the eucharistic form, the prayer starts with a dialogue between the officiating priest

* Prompted by articles on the Reform of the Breviary, in THE ECCLESIASTICAL REVIEW, January, 1914, p. 80, and April, 1914, p. 480.

[8] For their origin see Battifol, *Histoire du Bréviaire*, p. 183 (1895).

[9] Cfr. Dom Cabrol, *Prière Antique*, p. 70.

and the audience and consists in a stately rendering of thanks.[10]

Let us look more closely at the litanical prayer prescribed for the ferial days of Penance at Lauds and Vespers, and, by bringing it back to its original and congenial surroundings, listen to it as recited by the monks assembled in choir. At sunrise and at sunset, when the psalmody draws to an end, the whole gathering kneels down, the voice of the abbot intones a treble "Kyrie eleison" followed by the "Pater Noster", which he recites aloud from beginning to end, as the rubric still plainly says. The Our Father, the supreme prayer, secures thus at this moment of recollection following upon the Psalms the solemn place to which it is entitled.[11] Of old all the canonical hours ended in this manner. In the eighth century the Lord's Prayer gave way on Sundays and feast days to the oration or collect of the day. We have preserved the ancient and the new ending in juxtaposition at Lauds and Vespers on the ferials of prayer and penance. Once the "Pater" is recited, a lively dialogue is started between the leader of the gathering and its members. The former sums up all the intentions for which it is proper that the assembly should pray; the latter always answers with the called-for prayer. Thus is prayer offered up "for the Pope", "for the Bishop", "for the King", "for the people", "for peace in the community", "for benefactors", "for the departed", "for absent ones", "for the afflicted and for captives". No one is forgotten. In like manner do our Christian families meet in the evening and lengthen the family prayer with a series of petitions for the intentions nearest to the heart. Let the "Preces feriales" be compared with the litanic prayers recited on Rogation days after the singing of the litany, and the same train—albeit abridged—of *capitella* comes to the fore in answer to the series of intentions proposed by the officiating priest. There too the litanic prayer precedes the collective prayer of the orations or collects. For that matter, our "Kyries" of the Mass have no other origin: they are a vestige of real litanic invocations, which preceded the collective

[10] See Dom Cabrol, *Prière Antique*, ch. IV; Duchesne, *Origines du Culte chrétien*, ch. IV, § 7.

[11] Battifol, op. cit., p. 87.

prayer announced by the "Dominus vobiscum" and the "Oremus". I need not add that the Gloria is of more recent introduction. A like series of orations is also found in the liturgy of Holy Friday after the lessons; but it is of a more solemn turn and reduces itself into the shape of a collective prayer. Formerly before beginning the Offertory of the Mass, that is to say, before ending the fore-Mass by the dismissal of the catechumens, the series of prayers or mementoes asked for was told off in that same form of litanic prayer. And have we not preserved in certain places at this very time of the Mass the recommendations and prayers made by the pastor at the end of his homily—recommendations that have been called sermon-prayers?

By recalling the little choir scene which I attempted to depict above, the priest will find it easier to collect his thoughts at the moment he commences the "Preces feriales"—the more so that these prayers are recited precisely on those ferial days which demand of the minister of God a greater recollection—on the ferials of Advent, Lent, the ember-days, and the ordinary vigils. The commemoration of a double or of a semi-double cannot eliminate the "Preces" on those days of penance.

4. The Athanasian Symbol.

It is prescribed for Prime on the day of the feast of the Blessed Trinity and also, unless commemoration be made of a double or of an octave, whenever the office of the Sunday is recited on the Sundays following the Epiphany and Pentecost.

As is well known, the Sunday was quite early considered as consecrated to the Blessed Trinity. It was the first day of creation, the day on which God the Father created light; it was the day whose dawn saw the living Lord rise from the tomb; it was the day on which the Holy Ghost, in the form of tongues of fire, poured forth light into the souls of the Apostles and faith into the souls of the new Christians. The first two of these grand happenings are recalled in the Sunday hymn of Matins.

Primo die quo Trinitas
Beata mundum condidit,
Vel quo resurgens conditor
Nos, morte victa, liberat . . . .

Several other liturgical parts of the Sunday remind us of the Blessed Trinity; for instance, the beginning of the eucharistic prayer, that is to say the Sunday Preface, eloquently celebrates the prerogatives of this mystery; and into the Mass and the office of Sunday (later also into the Mass and the office of feasts whose liturgy is copied after Sunday's) were successively introduced several professions of faith in the adorable Trinity—such as the Credo, the Gloria, the Te Deum, and lastly, in the eighth century, the so-called Athanasian Symbol, of which the exact origin is still unknown.[12]

The Christians were wont to say the Apostles' Creed at morning and evening prayers. The Credo was, therefore, preserved in the "Preces" at Prime and at Complin, the same as later on the custom was introduced of reciting the Credo before Prime and after Complin. Once it was decided to say the "Quicumque" at the office of Sunday, the place for it was clearly indicated at the first hour of the day.

The old rubrics called for a more frequent dominical recitation of the "Quicumque": since the reform,[13] which aims at relieving the Sundays, it has been kept only for the Sundays following the Epiphany and Pentecost, whose sole character consists of being Sundays; they have no other mystical sense than to be the day of the Blessed Trinity; the others borrow from Advent, from Christmastide, from the Septuagesima period, from Lent or from Paschaltide either a penitential or a joyful character, which superadds a new liturgical sense and confers upon them a special tinge considered as sufficient to eliminate "Quicumque". The same may be said of the Sundays which receive a more festal character through the commemoration of a double or of an octave.

5. PRIME.

A word may be added on Prime, on its peculiar characteristic, so as to justify its ending, which makes it so different from the other little hours.

The origin of this first hour of the day is well known. In Palestine[14] as well as in Rome[15] the monks had the habit, after the singing of Lauds, which ended at dawn, of return-

[12] Battifol, op. cit., p. 181.
[13] *Divino afflatu*, tit. VII, 3.
[14] Battifol, op. cit., p. 34.
[15] Battifol, op. cit., p. 101.

ing to their cells to rest. When they arose again in order to begin the work of the day, they felt impelled to offer up first of all prayer to Almighty God; wherefore they recited three Psalms as at the other diurnal hours.

With Complin, Prime is the canonical hour whose origin stands nearest to us: it is a double of the morning prayer of Lauds, as Complin is a double of the evening prayer of Vespers. Primitively these two supererogatory hours were said not in the church but in the dormitory. The characteristic feature of Prime is that it is the morning prayer, during which worthy preparation is made for the work of the whole day. It does not serve like the other hours to sanctify a determined and limited hour of the day, but it prepares and disposes for the whole day of work. A proof of this assertion is found in the meaning of the hymns of the diurnal hours. In the hymn of Terce the Holy Ghost is implored and confessed, the Holy Ghost who sanctified this hour by His descent upon the Apostles; at Sext the hymn greets Him who kindles the fires of noon, the " Rector Potens ", that He may temper their burning heat; at None the "Immutable Vigor" of all created things is asked to make an eternity of light follow the approaching night. But at Prime the hymn is a prayer which encompasses the whole course of the day: " Jam lucis orto sidere . . . ut cum dies abscesserit ". We would overlook in Prime its morning-prayer feature if we were to adopt the suggestion to introduce into it long lessons which would give to it the aspect of a vigil.[16]

As to the second part of Prime, the one which begins with the reading of the Martyrology, or, more exactly, with the " Preces ", it owes its origin to a special monastic exercise called " Chapter ", or meeting of the whole community at the outset of the working-day.[17] The symbol of the Apostles was then recited, faults and transgressions were mutually confessed, and the Miserere was said by way of act of contrition. These three elements have been preserved at the ordinary " Preces " of Prime in the Credo, the Confiteor, and the versicles taken from the Miserere and placed between the former. That, however, was but the prelude to the exercise of the " Chapter ", which included especially: (1) the reading of the

[16] Cfr. Eccl. Review, April, 1914, p. 480. [17] Battifol, op. cit., p. 101.

Martyrology ending with a formula such as "Pretiosa in conspectu Domini mors sanctorum ejus", or "Sancta Maria et omnes sancti", etc.; (2) the distribution to the monks of their work and the blessing of the same (to which belongs our treble "Deus in adjutorium meum intende", the Gloria Patri, the Kyrie, the Pater Noster, the Responsorium "Despice in servos . . .", the prayer "Dirigere et sanctificare"); then (3) a short reading, ordinarily taken from the Rule, that no one might adduce ignorance as an excuse for non-observance; and lastly (4) the final benediction given by the abbot—"Adjutorium nostrum" . . . , "Benedicite", "Dominus vos benedicat".

This second division of Prime represents for the priest who recites his breviary a whole scene of monastic life, a scene full of meaning and edification, which he will love to recall in saying the versicles and the orations that appear fastidious and cumbersome to those who ignore their origin.

With regard to the simplification of this part of Prime, I also will dare to hazard a *votum* to the Reform Commission. For the "Lectio brevis" on feast days and during the octaves, let it be allowed every day of the year to stay all through the hour of Prime with the "Ordinarium", which assigns the "Lectio brevis" for the different liturgical periods.

Apart from its practical side, there is a reason of liturgical appropriateness in favor of the proposed substitution. The Scriptural "Lectio brevis" found in the "Ordinarium" for each epoch of the year takes very advantageously the place of the ancient reading of a chapter of the Rule; for each single reading suggests to the priest a commanding thought that harmonizes well with the time, synthetizes its teaching and may serve for rule and theme of conduct during the whole course of the day. The *Capitulum* from None, on the other hand, being simply the finale of the Epistle of the feast, does not always as "Lectio brevis" answer the purpose of the latter's ancient purpose; very often indeed the meaning of the None *Capitulum* of the feast, instead of being adapted to serve as a principle of living, refers more particularly to the saint of whom the feast is celebrated. For examples we need but recall the *Capitulum* of the feasts and of the office of the Blessed Virgin, of the feasts of the Holy Angels, of the Patronage of St. Joseph, etc.

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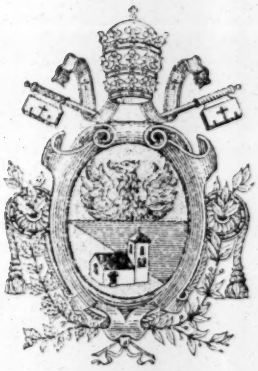

Analecta.

ACTA BENEDICTI PP. XV.

Ad Universos Orbis Catholicos Hortatio.

Ubi primum in beati Petri Cathedra constituti sumus, equidem probe conscii quam impares tanto essemus muneri, arcanum reverentissime adoravimus consilium Dei providentis, qui Nostrae humilitatem personae ad hanc sublimitatem gradus evexisset. Quod si, non idoneis ornati laudibus meritorum, tamen fidenter administrationem summi Pontificatus suscepisse videmur, dumtaxat divinae benignitatis fiducia suscepimus, minime dubitantes, quin is Nobis opportunam collaturus esset et virtutem et opem, qui maximum imposuisset onus dignitatis. —Iam ex hoc Apostolico fastigio ut omnem Dominicum gregem, Nostrae demandatum curae, circumspeximus, continuo percussit Nos horrore atque aegritudine inenarrabili immane totius huius belli spectaculum, cum tantam Europae partem, igni ferroque vastatam, rubescere videremus sanguine christianorum. Scilicet a Pastore bono, Iesu Christo, cuius obtinemus locum in gubernanda Ecclesia, hoc ipsum habemus, ut omnes, quotquot sunt, eius agnos et oves visceribus paternae caritatis complectamur. Quoniam igitur pro eorum salute, ipsius exemplo Domini, debemus esse, ut sumus, parati vel animam ponere, certum ac deliberatum Nobis est, quantum in Nostra erit pote-

state, nihil facere reliqui, quod ad celerandum huius calamitatis finem pertineat. In praesens autem—antequam, more institutoque Romanorum Pontificum, sub initium Apostolatus universos Sacrorum antistites encyclicis appellemus litteris—non possumus quin decessoris Nostri sanctissimi et immortali memoria digni, Pii X, extremam illam decedentis excipiamus vocem, quam, in primo huius belli fragore, apostolica ei sollicitudo atque amor humani generis quodammodo expressit. Itaque dum Nosmet ipsi, oculis manibusque ad caelum sublatis, erimus Deo supplices, omnes Ecclesiae filios, praesertim qui sunt sacri ordinis, ut ille perstudiose hortatus est, ita Nos hortamur atque adeo obsecramus, pergant, insistant, contendant, privatim humili prece, publice supplicationum frequentia, arbitrum ac dominatorem rerum implorare Deum, quoad, suae misericordiae memor, hoc *flagellum iracundiae,* quo quidem a populis poenas peccatorum repetit, deponat. Adsit vero et faveat, precamur, communibus votis Virgo Deipara, cuius beatissimus ortus, hoc ipso concelebratus die, hominum generi laboranti, tamquam aurora pacis, illuxit, cum eum esset paritura, in quo voluit Pater aeternus reconciliare omnia, *pacificans per sanguinem crucis eius sive quae in terris, sive quae in caelis sunt* (Coloss. I, 20).

Eos autem, qui res temperant populorum, oramus vehementer atque obtestamur, ut iam inducant animum sua omnia dissidia saluti societatis humanae remittere; considerent iam nimis miseriarum et luctuum huic mortali vitae comitari, ut non eam oporteat longe miseriorem ac luctuosiorem reddi; satis esse velint quod iam editum est ruinarum, satis quod effusum est humani cruoris; properent igitur pacis inire consilia et miscere dextras; praeclara enimvero tum sibi tum suae quisque genti ferent a Deo praemia; optime de civili hominum consortione merebuntur; Nobis autem, qui ex hac eadem tanta perturbatione rerum non mediocres difficultates in ipso auspicando Apostolico munere experimur, sane gratissimum se facturos sciant atque optatissimum.

Datum ex aedibus Vaticanis, die VIII septembris, in festo Mariae sanctissimae Nascentis, anno MCMXIV.

BENEDICTUS PP. XV.

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

I.

PLENARIA INDULGENTIA "TOTIES QUOTIES" CONCEDITUR IN DEFUNCTORUM SOLAMEN DIE 2 NOVEMBRIS.

Die 25 iunii 1914.

Ssmus D. N. P. Pius div. prov. Pp. X, in audientia R. P. D. Adsessori S. Officii impertita, perlibenter suscipiens preces multorum, praesertim Sacrorum Antistitum, ampliori cupientium suffragio animabus in purgatorio degentibus subvenire, quo die generalis in Ecclesia universa defunctorum celebratur commemoratio, accedente eminentissimorum Patrum Cardinalium Inquisitorum generalium voto, in Congregatione habita feria IV, die 24 iunii, anno 1914, favorabiliter expresso, benigne concedere dignatus est, ut die secunda novembris cuiuslibet anni, christifideles, confessi ac s. Communione refecti, quoties aliquam ecclesiam vel publicum aut semipublicum oratorium, defunctis suffragaturi visitaverint, ibique ad mentem Summi Pontificis oraverint, toties plenariam Indulgentiam, animabus piacularibus flammis addictis tantummodo profuturam, lucrari valeant. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

✠ DONATUS, ARCHIEP. EPHESIN., *Adsessor.*

II.

INDULGENTIA C DIERUM TRIBUITUR RECITANTIBUS QUANDAM LAUDEM IN HONOREM SSMI CORDIS IESU.

Ssmus Dnus noster Pius div. prov. Pp. X, in audientia R. P. D. Commissario S. Officii impertita, die 11 iulii 1914, benigne concedere dignatus est, ut quicumque christifideles, corde saltem contrito ac devote, iaculatoriam precem "*Laudetur Cor sacratissimum Iesu in sanctissimo Sacramento*" recitaverint, quoties id egerint, Indulgentiam centum dierum, defunctis quoque adplicabilem, lucrari valeant. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

✠ DONATUS, ARCHIEP. EPHESIN., *Adsessor.*

III.

INDULGENTIAE QUAS SSMUS D. N. BENEDICTUS PP. XV IMPERTITUR CHRISTIFIDELIBUS, QUI RETINENTES ALIQUAM EX CORONIS, ROSARIIS, CRUCIBUS, CRUCIFIXIS, PARVIS STATUIS, NUMISMATIBUS, AB EADEM SANCTITATE SUA BENEDICTIS, PRAESCRIPTA PIA OPERA ADIMPLEVERINT.

Monita.

Ut quis valeat Indulgentias lucrari, quas Summus Pontifex Benedictus XV imperitur omnibus utriusque sexus Christifidelibus, qui retinent aliquam ex coronis, rosariis, crucibus, crucifixis, parvis statuis ac numismatibus ab eadem Sanctitate Sua benedictis requiritur:

1. Ut Christifideles in propria deferant persona aliquod ex enunciatis obiectis.

2. Quod si id minime fiat, requiritur ut illud in proprio cubiculo, vel alio decenti loco suae habitationis retineant, et coram eo devote praescriptas preces recitent.

3. Excluduntur ab apostolicae benedictionis concessione imagines typis exaratae, depictae, itemque cruces, crucifixi, pravae statuae et numismata ex stanno, plumbo, aliave ex materia fragili seu consumptibili confecta.

4. Imagines repraesentare debent Sanctos, qui vel iam consueta forma canonizati, vel in martyrologiis rite probatis descripti fuerint.

Indulgentiae.

Hisce praehabitis, recensentur Indulgentiae, quae ex Summi Pontificis concessione ab eo acquiri possunt, qui aliquod ex supradictis obiectis retinet, et pia opera quae ad eas assequendas impleri debent:

Quisquis saltem in hebdomada semel recitaverit coronam Dominicam vel aliquam ex coronis B. V. Mariae aut rosarium eiusve tertiam partem aut divinum officium, vel officium parvum eiusdem B. Virginis aut fidelium defunctorum, aut septem psalmos poenitentiales aut graduales, vel consueverit catechesim christianum tradere, aut carceribus detentos, vel aegrotos in nosocomiis misericorditer invisere, vel pauperibus opitulari, aut Missae interesse, eamve peragere si fuerit sacerdos: quisquis haec fecerit vere contritus, et peccata sua confessus ad S.

Synaxim accedet quolibet ex infrascriptis diebus, nempe Nativitatis Dominicae, Epiphaniae, Resurrectionis, Ascensionis, Pentecostes, itemque diebus festis Ssmae Trinitatis, Corporis Domini Purificationis, Annuntiationis, Assumptionis, Nativitatis et Conceptionis B. V. Mariae, Nativitatis S. Ioannis Baptistae, S. Iosephi Sponsi eiusdem B. Mariae Virginis, Ss. Apostolorum Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Philippi et Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Matthiae, et Omnium Sanctorum; eodemque die devote Deum exoraverit pro haeresum et schismatum exstirpatione, catholicae fidei incremento, pace et concordia inter principes christianos, aliisque sanctae Ecclesiae necessitatibus; quolibet dictorum dierum Plenariam Indulgentiam lucrabitur.

Quisquis vero, corde saltem contritus, haec omnia peregerit in aliis festis Domini et B. V. Mariae quolibet dictorum dierum Indulgentiam septem annorum totidemque quadragenarum acquiret: quavis Dominica vel alio anni festo Indulgentiam quinque annorum totidemque quadragenarum lucrabitur: sin autem eadem alio quocumque anni die expleverit, centum dierum Indulgentiam acquiret.

Praeterea, quisquis consueverit semel saltem in hebdomada recitare aliquam ex coronis aut rosarium, vel officium parvum B. Mariae Virginis, vel fidelium defunctorum, aut vesperas, aut nocturnum saltem cum laudibus, aut septem psalmos poenitentiales cum litaniis adiectisque precibus, quoties id peregerit centum dierum Indulgentiam consequetur.

Quisquis in mortis articulo constitutus animam suam devote Deo commendaverit, atque iuxta instructionem fel. rec. Benedicti XIV in Constitut. quae incipit *Pia Mater* sub die 5 aprilis 1747, paratus sit obsequenti animo a Deo mortem opperiri, vere poenitens, confessus et S. Communione refectus, et si id nequiverit, saltem contritus, invocaverit corde, si labiis impeditus fuerit, Ssmum Nomen Iesu, Plenariam Indulgentiam assequetur.

Quisquis praemiserit qualemcumque orationem praeparationi Missae vel sanctae Communionis, aut recitationi divini officii, vel officii parvi B. V. Mariae, toties quinquaginta dierum Indulgentiam acquiret.

Quisquis in carcere detentos aut aegrotantes in nosocomiis inviserit, iisque opitulatus fuerit, vel in Ecclesia christianam

catechesim tradiderit, aut domi illam suos filios, propinquos et famulos docuerit, toties biscentum dierum Indulgentiam lucrabitur.

Quisquis ad aeris campani signum, mane vel meridie aut vespere solitas preces, nempe *Angelus Domini,* aut eas ignorans recitaverit *Pater noster* et *Ave Maria,* vel pariter sub primam noctis horam, edito pro defunctorum suffragio campanae signo, dixerit psalmum *De profundis,* aut illum nesciens recitaverit *Pater noster* et *Ave Maria,* centum dierum Indulgentiam acquiret.

Eamdem pariter consequetur Indulgentiam, qui feria sexta devote cogitaverit de passione ac morte Domini nostri Iesu Christi, terque Orationem Dominicam et Salutationem Angelicam recitaverit.

Is qui suam examinaverit conscientiam, et quem sincere poenituerit peccatorum suorum cum proposito illa emendandi, devoteque ter recitaverit *Pater noster* et *Ave Maria* in honorem Ssmae Trinitatis, aut in memoriam Quinque Vulnerum D. N. Iesu Christi quinquies pronunciaverit *Pater noster* et *Ave Maria,* centum dierum Indulgentiam acquiret.

Quisquis devote pro fidelibus oraverit, qui sunt in transitu vitae, vel saltem pro iis dixerit *Pater noster* et *Ave Maria,* quinquaginta dierum Indulgentiam consequetur.

Omnes Indulgentiae superius expositae a singulis Christifidelibus vel pro seipsis lucrifieri possunt, vel in animarum Purgatorii levamen applicari.

Expresse declarari voluit Summus Pontifex, supradictarum Indulgentiarum concessione, nullatenus derogari Indulgentiis a praedecessoribus Suis iam concessis pro quibusdam operibus piis superius recensitis; quas quidem Indulgentias voluit omnes in suo robore plene manere.

Iubet deinde idem Summus Pontifex, Indulgentias Christifidelibus concessas, qui retinent aliquod ex praedictis obiectis, iuxta decretum s. m. Alexandri VII editum die 6 februarii 1657, non transire personam illorum pro quibus benedicta fuerint, vel illorum quibus ab iis prima vice fuerint distributa: et si fuerit amissum vel deperditum unum alterumve ex iisdem obiectis, nequire ei subrogari aliud ad libitum, minime obstantibus quibusvis privilegiis et concessionibus in contrarium: nec posse pariter commodari vel precario aliis tradi ad hoc ut In-

dulgentiam communicent, secus eamdem Indulgentiam amittent: itemque recensita obiecta benedicta, vix dum pontificiam benedictionem receperint, nequire venumdari, iuxta decretum S. C. Indulgentiis Sacrisque Reliquiis tuendis praepositae editum die 5 iunii 1721.

Praeterea, idem Summus Pontifex confirmat decretum s. m. Benedicti XIV editum die 19 augusti 1752, quo expresse declaratur, vi benedictionis crucifixis, numismatibus etc. uti supra impertitae, non intelligi privilegio gaudere altaria ubi huius modi obiecta collocata fuerint, neque pariter Missas quas sacerdos eadem secum deferens celebraverit.

Insuper vetat, ne qui morientibus adsistunt benedictionem cum Indulgentia Plenaria in articulo mortis iisdem impertiantur cum huiusmodi crucifixis, absque peculiari facultate in scriptis obtenta, cum satis in id provisum fuerit ab eodem Pontifice Benedicto XIV in praecitata Constitut. *Pia Mater.*

Tandem Sanctitas Sua vult et praecipit, praesentem elenchum Indulgentiarum pro maiori fidelium commodo edi typis posse non solum latina lingua vel italica, sed alio quocumque idiomate, ita tamen ut pro quolibet elencho, qui ubicumque et quovis idiomate edatur, adsit approbatio S. Congregationis S. Officii.

Non obstantibus quolibet decreto, constitutione aut dispositione in contrarium etiamsi speciali mentione dignis.

Datum Romae ex Aedibus S. Officii, die 5 septembris 1914.

L. * S.

✠ Donatus, Archiep. Ephesinus, *Adsessor S. O.*

IV.

Augetur Indulgentia recitantibus quasdam Orationes tempore calamitatis.

Ex audientia Ssmi, die 12 augusti 1914.

Ssmus D. N. D. Pius div. prov. Pp. X, ut magis excitentur fideles ad Deum calamitosis temporibus propitium reddendum, loco indulgentiae sexaginta dierum concessae a s. m. Gregorio Pp. XVI, die 21 augusti 1837 universis Christifidelibus recitantibus orationes, quae sub titulo *Orationi in tempo di calamita,* n. 332, in authentica Sylloge Indulgentiarum, a S. C. Indulgentiis sacrisque Reliquiis praeposita, die 23 iulii 1898, ap-

probata, exhibetur, trecentorum dierum indulgentiam benigne elargitus est. Praesenti in perpetuum valituro absque ulla Brevis expeditione.

Contrariis quibuscumque non obstantibus.

De mandato D. Card. Secretarii.

L. * S.

✠ DONATUS, ARCHIEP. EPHESINUS, *Adsessor S. O.*

SACRA CONGREGATIO RITUUM.

DUBIA LITURGICA.

Sacrae Rituum Congregationi sequentia dubia pro opportuna solutione proposita sunt:

I. Occurrente aut concurrente Festo Conversionis S. Pauli Apostoli cum Dominica Sexagesimae, fieri ne debet de ipso Festo commemoratio, quamvis in Oratione Dominicae fiat mentio de eodem Apostolo?

II. Si infra Octavam simplicem Nativitatis B. Mariae Virg. dicenda sit Missa votiva eiusdem B. Mariae Virg., legenda est Missa votiva de Tempore, an Missa ut in Festo Nativitatis? et quatenus affirmative ad secundum, adiungi ne debent *Gloria* et *Credo?*

III. Officia de Communi plurimorum Confessorum Pontificum vel non Pontificum et plurium Virginum vel non Virginum per Decretum S. R. C. diei 12 maii 1914 adprobata valentne inseri et adiici tantum propriis Officiorum rite adprobatis; an etiam ipsi Breviario Romano?

Et sacra eadem Rituum Congregatio, audito specialis Commissionis suffragio, singulis quaestionibus propositis ita respondendum censuit:

Ad I. Affirmative.

Ad II. Legatur Missa ut in Festo Nativitatis B. Mariae Virg. cum *Gloria* sed sine *Credo.*

Ad III. Affirmative ad primam partem, iuxta citatum decretum; negative ad secundum partem; quia per enunciata officia ob plurium petitionem et instantem necessitatem provisum est ad tempus iuxta Motu Proprio *Abhinc duos annos* et ad mentem decreti approbationis editionis typicae Breviarii Romani, diei 25 martii 1914.

Atque ita rescripsit ac servari mandavit.

Die 7 augusti 1914.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, EP. CHARYST., *Secretarius.*

SACRA STUDIORUM CONGREGATIO.

THESES QUAEDAM, IN DOCTRINA SANCTI THOMAE AQUINATIS CONTENTAE, ET A PHILOSOPHIAE MAGISTRIS PROPOSITAE, ADPROBANTUR.

Postquam sanctissimus Dominus noster Pius Papa X Motu Proprio *Doctoris Angelici,* edito die XXIX iunii MCMXIV, salubriter praescripsit, ut in omnibus philosophiae scholis principia et maiora Thomae Aquinatis pronuntiata sancte teneantur, nonnulli diversorum Institutorum magistri huic sacrae Studiorum Congregationi theses aliquas proposuerunt examinandas, quas ipsi, tamquam ad praecipua sancti Praeceptoris principia in re praesertim metaphysica exactas, tradere et propugnare consueverunt.

Sacra haec Congregatio, supra dictis thesibus rite examinatis et sanctissimo Domino subiectis, de eiusdem Sanctitatis Suae mandato, respondet, eas plane continere sancti Doctoris principia et pronuntiata maiora.

Sunt autem hae:

I. Potentia et actus ita dividunt ens, ut quidquid est, vel sit actus purus, vel ex potentia et actu tamquam primis atque intrinsecis principiis necessario coalescat.

II. Actus, utpote perfectio, non limitatur nisi per potentiam, quae est capacitas perfectionis. Proinde in quo ordine actus est purus, in eodem nonnisi illimitatus et unicus exsistit; ubi vero est finitus ac multiplex, in veram incidit cum potentia compositionem.

III. Quapropter in absoluta ipsius esse ratione unus subsistit Deus, unus est simplicissimus, cetera cuncta quae ipsum esse participant, naturam habent qua esse coarctatur, ac tamquam distinctis realiter principiis, essentia et esse constant.

IV. Ens, quod denominatur ab esse, non univoce de Deo ac de creaturis dicitur, nec tamen prorsus aequivoce, sed analogice, analogia tum attributionis tum proportionalitatis.

V. Est praeterea in omni creatura realis compositio subiecti subsistentis cum formis secundario additis, sive accidentibus: ea vero, nisi *esse* realiter in essentia distincta reciperetur, intelligi non posset.

VI. Praeter absoluta accidentia est etiam relativum, sive *ad aliquid*. Quamvis enim *ad aliquid* non significet secundum propriam rationem aliquid alicui inhaerens, saepe tamen causam in rebus habet, et ideo realem entitatem distinctam a subiecto.

VII. Creatura spiritualis est in sua essentia omnino simplex. Sed remanet in ea compositio duplex: essentiae cum esse et substantiae cum accidentibus.

VIII. Creatura vero corporalis est quoad ipsam essentiam composita potentia et actu; quae potentia et actus ordinis essentiae, materiae et formae nominibus designantur.

IX. Earum partium neutra per se esse habet, nec per se producitur vel corrumpitur, nec ponitur in praedicamento nisi reductive ut principium substantiale.

X. Etsi corpoream naturam extensio in partes integrales consequitur, non tamen idem est corpori esse substantiam et esse quantum. Substantia quippe ratione sui indivisibilis est, non quidem ad modum puncti, sed ad modum eius quod est extra ordinem dimensionis. Quantitas vero, quae extensionem substantiae tribuit, a substantia realiter differt, et est veri nominis accidens.

XI. Quantitate signata materia principium est individuationis, id est, numericae distinctionis, quae in puris spiritibus esse non potest, unius individui ab alio in eadem natura specifica.

XII. Eadem efficitur quantitate ut corpus circumscriptive sit in loco, et in uno tantum loco de quacumque potentia per hunc modum esse possit.

XIII. Corpora dividuntur bifariam: quaedam enim sunt viventia, quaedam expertia vitae. In viventibus, ut in eodem subiecto pars movens et pars mota per se habeantur, forma substantialis, animae nomine designata, requirit organicam dispositionem, seu partes heterogeneas.

XIV. Vegetalis et sensilis ordinis animae nequaquam per se subsistunt, nec per se producuntur, sed sunt tantummodo ut principium quo vivens est et vivit, et cum a materia se totis dependeant, corrupto composito, eo ipso per accidens corrumpuntur.

XV. Contra, per se subsistit anima humana, quae, cum subiecto sufficienter disposito potest infundi, a Deo creatur, et sua natura incorruptibilis est atque immortalis.

XVI. Eadem anima rationalis ita unitur corpori, ut sit eiusdem forma substantialis unica, et per ipsam habet homo ut sit homo et animal et vivens et corpus et substantia et ens. Tribuit igitur anima homini omnem gradum perfectionis essentialem; insuper communicat corpori actum essendi, quo ipsa est.

XVII. Duplicis ordinis facultates, organicae et inorganicae, ex anima humana per naturalem resultantiam emanant: priores, ad quas sensus pertinet, in composito subiectantur, posteriores in anima sola. Est igitur intellectus facultas ab organo intrinsece independens.

XVIII. Immaterialitatem necessario sequitur intellectualitas, et ita quidem ut secundum gradus elongationis a materia, sint quoque gradus intellectualitatis. Adaequatum intellectionis obiectum est communiter ipsum ens; proprium vero intellectus humani in praesenti statu unionis, quidditatibus abstractis a conditionibus materialibus continetur.

XIX. Cognitionem ergo accipimus a rebus sensibilibus. Cum autem sensibile non sit intelligibile in actu, praeter intellectum formaliter intelligentem, admittenda est in anima virtus activa, quae species intelligibiles a phantasmatibus abstrahat.

XX. Per has species directe universalia cognoscimus; singularia sensu attingimus, tum etiam intellectu per conversionem ad phantasmata; ad cognitionem vero spiritualium per analogiam ascendimus.

XXI. Intellectum sequitur, non praecedit, voluntas, quae necessario appetit id quod sibi praesentatur tamquam bonum ex omni parte explens appetitum, sed inter plura bona, quae iudicio mutabili appetenda proponuntur, libere eligit. Sequitur proinde electio iudicium practicum ultimum; at quod sit ultimum, voluntas efficit.

XXII. Deum esse neque immediata intuitione percipimus, neque a priori demonstramus, sed utique a posteriori, hoc est, per ea quae facta sunt, ducto argumento ab effectibus ad causam: videlicet, a rebus quae moventur et sui motus principium adaequatum esse non possunt, ad primum motorem immobilem; a processu rerum mundanarum e causis inter se subordinatis,

ad primam causam incausatam; a corruptibilibus quae aequaliter se habent ad esse et non esse, ad ens absolute necessarium; ab iis quae secundum minoratas perfectiones essendi, vivendi, intelligendi, plus et minus sunt, vivunt, intelligunt, ad eum qui est maxime intelligens, maxime vivens, maxime ens; denique, ab ordine universi ad intellectum separatum qui res ordinavit, disposuit, et dirigit ad finem.

XXIII. Divina Essentia, per hoc quod exercitate actualitati ipsius *esse* identificatur, seu per hoc quod est ipsum Esse subsistens, in sua veluti metaphysica ratione bene nobis constituta proponitur, et per hoc idem rationem nobis exhibet suae infinitatis in perfectione.

XXIV. Ipsa igitur puritate sui *esse*, a finitis omnibus rebus secernitur Deus. Inde infertur primo, mundum nonnisi per creationem a Deo procedere potuisse; deinde virtutem creativam, qua per se primo attingitur ens in quantum ens, nec miraculose ulli finitae naturae esse communicabilem; nullum denique creatum agens in esse cuiuscumque effectus influere, nisi motione accepta a prima Causa.

Datum Romae, die 27 iulii 1914.

B. CARD. LORENZELLI, *Praefectus.*

L. * S.

ASCENSUS DANDINI, *a Secretis.*

S. CONGREGATIO DE PROPAGANDA FIDE

Pro Negotiis Ritus Orientalis.

DE SPIRITUALI ADMINISTRATIONE ECCLESIAE GRAECO-RUTHENAE IN FOEDERATIS CIVITATIBUS AMERICAE SEPTENTRIONALIS.

Cum Episcopo Graeco-Rutheno Statuum Foederatorum anno 1912 ab Apostolica Sede data fuerit plena et ordinaria iurisdictio in clerum et populum universum Graeco-Rutheni ritus in Foederatis Civitatibus Americae Septentrionalis sive permanenter sive ad tempus commorantes, eminentissimis ac reverendissimis Patribus Cardinalibus S. Congregationi de Propaganda Fide pro negotiis Rituum Orientalium praepositis, in plenariis comitiis die 10 augusti huius anni habitis, opportunas, quae sequuntur, visum est condere leges circa spiri-

tualem administrationem Ecclesiae Graeco-Ruthenae in praedicta regione.

CAPUT I. DE EPISCOPO GRAECO-RUTHENI RITUS.

Art. 1. Nominatio Episcopi Graeco-Rutheni ritus pro regione Statuum Foederatorum Americae Septentrionalis Apostolicae Sedi reservata est.

Art. 2. Episcopus Graeco-Rutheni ritus eiusque legitimi successores in Statibus Foederatis Americae Septentrionalis sub immediata huius Apostolicae Sedis iurisdictione ac potestate manebunt, plenamque iurisdictionem ordinariam in omnes fideles Graeco-Rutheni ritus, permanenter vel ad tempus in Foederatis Civitatibus Americae Septentrionalis commorantes exercebunt, sub dependentia tamen R. P. D. Delegati Apostolici Washingtonensis pro tempore.

Art. 3. Eidem ius ac potestas competit regendi ac gubernandi gregem suum ac leges et statuta condendi in iis quae iuri communi non adversantur. Praecipuus vero ipsius munus erit invigilare, ut tum doctrina et boni mores, tum ritus et disciplina Ecclesiae Graeco-Ruthenae catholicae integre custodiantur. Episcopi Graeco-Rutheni igitur erit uniformitatem caeremoniarum in variis devotionibus nec non in tradendis Sacramentis usitatarum, secundum rubricas Typici in ritu Graeco-Rutheno approbati, introducere, et eiusdem unitatis strictam observantiam a sacerdotibus suis expostulare.

Art. 4. Episcopus missiones Graeco-Ruthenas frequenter et regulariter visitare stricte tenetur, ut gregem sibi concreditum apprime cognoscat, eaque omnia, quae ad spirituale eius bonum attinent, melius provideat.

Art. 5. In canonica visitatione parochiarum inquirat Episcopus an parochi omnia parochialia munera, praesertim visitationem infirmorum, puerorum instructionem, verbi Dei praedicationem in Dominicis et festis, diligenter absolvant; videat insuper omnes libros baptismatum, matrimoniorum ac mortuorum; inventariumque bonorum ecclesiasticorum ex ultimo biennio; ac rationes ab unoquoque rectore missionis expostulet, id est introspiciat ac probet libros proventuum et expensarum cuiuslibet Ecclesiae, statum materialem eiusdem, debita, etc. Ut autem securitati bonorum temporalium ecclesiarum, coemeteriorum et omnium eorum, quae ad Ecclesiam pertinent,

summa cum diligentia prospiciatur, Episcopi Graeco-Rutheni erit, audito in pertractandis negotiis virorum peritorum ac consultorum suorum consilio, eas tituli possessionis formas adhibere, omnesque praescriptiones servare, quae legibus singulorum Statuum respondeant, quaeque ecclesiasticorum bonorum administrationi, conservationi ac tutae in posterum transmissioni faveant.

Art. 6. Annua sustentatio Episcopi consistet in praestationibus ad instar cathedratici, quae iuxta aequitatem ab Episcopo, audita voce suorum consultorum, determinabuntur, quasque singulae ecclesiae Ruthenae dioeceseos solvere tenentur. Rectores ecclesiarum respondere tenentur de exacta solutione harum praestationum et aliarum ab Episcopo eiusque consultoribus determinandarum, pro Seminario, orphanotrophio, missionibus, etc.

Art. 7. Ordinaria residentia Episcopi Graeco-Rutheni erit in urbe Neo-Eboracensi, N. Y., Vicarii vero Generalis ac rectoris Seminarii in urbe Philadelphiensi, Pa.

Art. 8. Episcopus quinto quoque anno plenam et accuratam relationem de statu personali, morali ac materiali missionum proprii ritus exhibeat Delegato Apostolico, qui eam transmittet ad S. Congregationem de Propaganda Fide pro negotiis Ritus Orientalis; atque iuxta morem apud episcopos Statuum Foederatorum inductum, singulis saltem decenniis ad sacra Apostolorum limina accedat, ut obsequium et obedientiam suam Pontifici Summo praestet, eique rationem reddat de pastoralis muneris implemento, deque omnibus quae ad ecclesiae suae statum et cleri populique mores ac disciplinam, animarumque sibi concreditarum salutem pertinent.

Art. 9. Controversiae si quae exoriantur inter Episcopum Graeco-Rutheni ritus et episcopos latini ritus Statuum Foederatorum, deferantur in devolutivo tantum ad Delegatum Apostolicum Washingtonensem, salva, item in devolutivo, appellatione ad Apostolicam Sedem.

CAPUT II. DE CLERO GRAECO-RUTHENO.

Art. 10. Sacerdotes Graeco-Rutheni, pro regionibus Statuum Foederatorum Americae Septentrionalis designati, educentur in Seminario proprio Rutheno-Americano, vel etiam in aliis Collegiis, tum in America, tum extra-Americam, secun-

dum necessitatem Ecclesiae Ruthenae ac iudicium Episcopi Rutheni. Ut Ecclesia Graeco-Ruthena in Statibus Foederatis laudabiliter crescere, dilatari ac providentialem missionem suam in Graeco-Ruthenos adimplere possit, necessarium est ei habere sacerdotes integros vita, zelo ac pietate praeditos, sufficienter eruditos, lucri non cupidos et a politicis factionibus alienos. Episcopi Rutheni grave munus erit tales missionarios quantocius educare et ultra in America sustentare, ac pro missionibus inter populum mittere. Ad sustentationem Seminarii et educationem missionariorum, tum rectores ecclesiarum, tum ipsae ecclesiae Graeco-Ruthenae in Statibus Foederatis Americae Septentrionalis contribuent.

Art. 11. Antequam habeatur numerus sufficiens presbyterorum Graeco-Ruthenorum qui in Statibus Foederatis educati fuerint, si providenda occurrat de suo rectore aliqua missio Ruthenorum vel vacans vel noviter erecta, Episcopus Graeco-Rutheni ritus idoneum sacerdotem postulet ab episcopis Ruthenis vel Galitiae vel Hungariae per tramitem S. Congregationis de Propaganda Fide pro negotiis Ritus Orientalis. Illi vero sacerdoti, qui proprio marte, neque ab Episcopo Graeco-Rutheno vocatus, neque a S. Congregatione missus, illuc perrexerit, Episcopus Graeco-Ruthenus nullas concedere potest facultates, sive celebrandi Sacrum, sive administrandi Sacramenta, sive munia ecclesiastica quomodocumque obeundi.

Art. 12. Sacerdotes pecuniam quaerentes, vel in fide ac moribus vacillantes, vel ebrietati faventes, nullo modo mittantur nec admittantur in Americam; et si tales inveniuntur, quantocius dimittantur.

Art. 13. Quilibet sacerdos, ex Europa proveniens et in Statibus Foederatis Americae Septentrionalis commorans pro fidelium Graeco-Ruthenorum spirituali cura, semper manebit incardinatus dioecesi originis; attamen Episcopus originis iurisdictionem in eum nullo modo exercebit, sed praedictus sacerdos unice pendeat ab iurisdictione Episcopi Graeco-Rutheni. In patriam redire aut revocari supradicti sacerdotes nequeant sine expressa licentia Ordinarii Graeco-Rutheni ritus Statuum Foederatorum in scriptis concedenda. Episcopi originis respondere debent coram S. Congregatione de Propaganda Fide, si tales sacerdotes sine scriptis ab Ordinario Graeco-Rutheno Statuum Foederatorum datis admittant.

Art. 14. Omnes rectores missionum Graeco-Ruthenarum in Statibus Foederatis amovibiles sunt ad nutum Ordinarii Graeco-Rutheni. Amoveri autem non poterunt absque causis gravibus et iustis.

Art. 15. Datur tamen facultas presbytero amoto appellationem interponendi, in devolutivo, contra decretum remotionis, ad tribunal Delegati Apostolici, qui infra tres menses a die appellationis causam definire curabit, salvo semper iure recursus ad Sanctam Sedem, item in devolutivo.

Art. 16. Sustentationi sacerdotis providebit Episcopus, salarium eidem adsignando, assumendum iuxta proportionem ex omnium Ecclesiae proventuum massa seu cumulo.

Art. 17. Iura stolae et emolumenta sacri ministerii in singulis missionibus determinanda sunt ab Ordinario Graeco-Rutheno iuxta probatas diversorum locorum consuetudines.

Art. 18. Episcopus Graeco-Ruthenus nonnisi in clerum et populum Graeco-Ruthenum iurisdictionem suam exerceat; si tamen aliquo in loco exsistant fideles Graeco-Rutheni ritus, in eoque nondum sit missio Ruthena constituta, aut nullus adsit presbyter eiusdem ritus, poterit tunc iurisdictionem suam in fideles Graeco-Ruthenos presbytero latino loci communicare, certiorato Ordinario.

CAPUT III. DE FIDELIBUS GRAECO-RUTHENIS.

Art. 19. Fideles Graeco-Rutheni tenentur frequentare ac libenter sustentare suas proprias ecclesias, ac observare praescripta sui ritus; tamen in regionibus, ubi desunt ecclesiae ac sacerdotes proprii ritus, et ubi propter longinquitatem ecclesiae suae non eam possunt nisi cum gravi incommodo adire, opus est ipsis Missam audire in ecclesia catholica alterius ritus, nec non Sacramenta accipere a presbytero alterius ritus.

Art. 20. Frequentatio ex parte Graeco-Ruthenorum, etiam continua, ecclesiarum ritus latini non inducit mutationem ritus. Transitus enim a ritu Graeco-Rutheno ad latinum Ruthenis, sive ad tempus sive stabiliter, in Statibus Foederatis Americae Septentrionalis morantibus, concedi nequit nisi a S. Congregatione de Propaganda Fide pro negotiis Ritus Orientalis, gravibus et iustis intervenientibus causis, ab ipsa S. Congregatione cognoscendis, audito Episcopo Graeco-Rutheno.

Art. 21. Non licet sacerdotibus ritus Latini, sub poenis ab Apostolica Sede decretis et decernendis, quempiam Graeco-Ruthenum ad Latinum ritum amplectendum inducere.

Art. 22. Fideles Latini, etiamsi adsit presbyter Latini ritus, apud sacerdotem Graeco-Ruthenum ab Ordinario suo adprobatum, peccata sua confiteri et beneficium sacramentalis absolutionis valide et licite obtinere possunt. Item, fideles Graeco-Rutheni peccata sua confiteri possunt apud sacerdotem Latinum ab Episcopo suo adprobatum. Presbyteri vero Latini absolvere non poterunt fideles Graeco-Rutheni ritus a censuris et casibus reservatis ab Ordinario Graeco-Rutheno statutis, absque venia eiusdem. Vicissim idem dicatur de presbyteris Graeco-Ruthenis quoad censuras et reservationes statutas ab Ordinariis Latini ritus.

Art. 23. Omnibus fidelibus cuiuscumque ritus datur facultas ut, pietatis causa, sacramentum Eucharisticum quolibet ritu confectum suscipiant; ac insuper, ubi necessitas urgeat, nec sacerdos diversi ritus adsit, licebit sacerdoti Graeco-Rutheno ministrare Eucharistiam consecratam in azymo; et vicissim sacerdoti Latino ministrare in fermentato; at suum quisque ritum in ministrando servabit.

Art. 24. Quisque fidelium praecepto Communionis paschalis ita satisfaciet, si eam suo ritu et quidem a parocho suo accipiat.

Art. 25. Sanctum Viaticum moribundis ritu proprio e manibus proprii parochi accipiendum est; sed, urgente necessitate, fas esto a sacerdote quolibet illud accipere; qui tamen ritu suo ministrabit.

Art. 26. Funerum celebratio ac emolumentorum perceptio in familiis mixti ritus, ad parochum illius ritus pertineant, ad quem defunctus pertinebat.

Art. 27. Ad vitanda gravia incommoda quae inde Graeco-Ruthenis evenire possint, licitum erit eis, de venia proprii Ordinarii, sua festa et sua ieiunia observare iuxta consuetudinem locorum in quibus degunt. Attamen haec observatio non inducit omnino mutationem ritus, neque tollit obligationem adimplendi praeceptum ecclesiasticum quoad audiendam Missam hoc tempore in sui ritus ecclesiis, si tales in loco exsistant.

CAPUT IV. DE MATRIMONIIS INTER FIDELES MIXTI RITUS.

Art. 28. Matrimonia inter catholicos Graeco-Ruthenos et Latinos non prohibentur; sed ad vitanda incommoda, quae ex rituum diversitate in familiis evenire solent, uxor, durante matrimonio, ritum viri sequi potest, quin ex hoc sui nativi mutatio inducatur.

Art. 29. Soluto matrimonio, mulier proprium ritum originis resumere valet.

Art. 30. Matrimonia tum inter fideles Graeco-Ruthenos, tum inter fideles mixti ritus, servata forma decreti *Ne temere*, contrahi debent, ac proinde in ritu mulieris a parocho mulieris benedicenda sunt.

Art. 31. Dispensationes matrimoniales in matrimoniis mixti ritus, si quae sint dandae vel petendae, dentur et petantur ab episcopo sponsae.

Art. 32. Nati in regione Statuum Foederatorum Americae Septentrionalis ex parentibus diversi ritus, ritu patris sunt baptizandi: proles enim utriusque sexus sequi omnino debet patris ritum.

Art. 33. Baptismus in alieno ritu ob gravem necessitatem susceptus, cum nimirum infans morti proximus esset vel natus esset in loco in quo, tempore nativitatis, parochus proprius patris non aderat, ritus mutationem non inducit; et sacerdos, qui baptizavit, proprio parocho testimonium baptismatis remittere debet.

Art. 34. Infantes ad eius parochi iurisdictionem pertinent, cuius ritus est eorum pater, exceptis natis ex illegitimo thoro qui sequuntur ritum matris.

Haec omnia Ssmus Dnus noster Pius div. prov. Papa X referente infrascripto huius S. Congregationis Rmo P. D. Secretario in audientia diei 12 augusti vert. anni rata habuit ac confirmavit praesensque decretum *ad decennium* valiturum edi iussit.

Contrariis quibuscumque non obstantibus.

Datum Romae ex aedibus huius S. Congregationis, die 17 augusti anno 1914.

FR. HIERONYMUS M. CARD. GOTTI, *Praefectus.*

L. * S.

HIERONYMUS ROLLERI, *Secretarius.*

COMMISSIO PONTIFICIA DE RE BIBLICA.

De Auctore et de Modo Compositionis Epistolae ad Hebraeos.

Propositis sequentibus dubiis Pontificia Commissio "De Re Biblica" ita respondendum decrevit.

Quaer. I. Utrum dubiis, quae primis saeculis, ob haereticorum imprimis abusum, aliquorum in Occidente animos tenuere circa divinam inspirationem ac Paulinam originem epistolae ad Hebraeos, tanta vis tribuenda sit, ut, attenta perpetua, unanimi ac constanti Orientalium Patrum affirmatione, cui post saeculum IV totius Occidentalis Ecclesiae plenus accessit consensus; perpensis quoque Summorum Pontificum sacrorumque Conciliorum, Tridentini praesertim actis, necnon perpetuo Ecclesiae universalis usu, haesitare liceat, eam non solum inter canonicas—quod de fide definitum est—verum etiam inter genuinas Apostoli Pauli epistolas certo recensere?

Resp. Negative.

Quaer. II. Utrum argumenta, quae desumi solent sive ex insolita nominis Pauli absentia et consueti exordii salutationisque omissione in epistola ad Hebraeos—sive ex eiusdem linguae graecae puritate, dictionis ac styli elegantia et perfectione—sive ex modo quo in ea Vetus Testamentum allegatur et ex eo arguitur—sive ex differentiis quibusdam, quae inter huius ceterarumque Pauli epistolarum doctrinam exsistere praetenduntur, aliquomodo eiusdem Paulinam originem infirmare valeant; an potius perfecta doctrinae ac sententiarum consensio, admonitionum et exhortationum similitudo, necnon locutionum ac ipsorum verborum concordia, a nonnullis quoque acatholicis celebrata, quae inter eam et reliqua Apostoli Gentium scripta observantur, eamdem Paulinam originem commonstrent atque confirment?

Resp. Negative ad primam partem; affirmative ad alteram.

Quaer. III. Utrum Paulus Apostolus ita huius epistolae auctor censendus sit, ut necessario affirmari debeat, ipsum eam totam non solum Spiritu Sancto inspirante concepisse et expressisse, verum etiam ea forma donasse qua prostat?

Resp. Negative, salvo ulteriori Ecclesiae iudicio.

Die autem 24 iunii anni 1914, in audientia infrascripto Rmo Consultori ab Actis benigne concessa, Ssmus dominus Noster

Pius PP. X praedicta responsa rata habuit ac publici iuris fieri mandavit.

Romae, die 24 iunii 1914.

LAURENTIUS JANSSENS, O.S.B.
Consultor ab Actis.

L. * S.

ECCLESIASTICAL PROMOTIONS MADE IN CONSISTORY OF 8 SEPTEMBER, 1914, BY HIS HOLINESS POPE BENEDICT XV.

Mgr. Paul Eugene Roy, Auxiliary of the Archbishop of Quebec (Canada), promoted to the Titular Archbishopric of Selencia.

The Right Rev. Patrick Joseph Hayes, Chancellor of the Archdiocese and Auxiliary to the Archbishop of New York, made Titular Bishop of Tagaste.

The Right Rev. James Villanova made Bishop of St. Anna, Central America.

The Right Rev. John Toner, Canon of Glasgow, made Bishop of Dunkeld (Scotland).

The Right Rev. Thomas Joseph Shahan, Rector of the Catholic University of America, made Bishop of Germanicopolis.

The Right Rev. Charles Cox, O.M.I., appointed Vicar Apostolic to the Transvaal and Titular Bishop of Dioclea.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

His Holiness Pope Benedict XV, in his first official utterance to the Catholic world, makes an earnest plea for prayers for peace among the warring nations of Europe.

Supreme S. Congregation of the Holy Office (Section of Indulgences):

1. Plenary Indulgence *toties quoties* for the Holy Souls may be gained on 2 November, every year. 2. Indulgence of one hundred days is attached to the recitation of "Laudetur Cor sacratissimum Jesu in sanctissimo sacramento". 3. List of the Indulgences which Pope Benedict XV has granted to those who possess a rosary, cross, crucifix, little statue, or medal blessed by His Holiness, and who perform certain prescribed devotional exercises. 4. Indulgence of three hundred days is attached to certain prayers to be said at times of trouble (No. 352 in the authentic list of Indulgences, approved 23 July, 1898).

S. Congregation of Rites answers three difficulties regarding the Office and Mass.

S. Congregation of Studies gives its approval to twenty-four theses, having mainly to do with metaphysics, as being the leading principles and statements of the Angel of the Schools.

S. Congregation of Propaganda issues a set of rules governing the spiritual administration of the members of the Greek Ruthenian rite in the United States.

Pontifical Biblical Commission answers two questions about the author and the manner of composition of the Epistle to the Hebrews.

Ecclesiastical Promotions made in Consistory of 8 September, 1914, by His Holiness Pope Benedict XV.

INSCRIPTIONS ON THE TOMB OF PIUS X.

The following inscriptions, written by Monsignor Aurelio Galli, are engraved on the tomb of the late Pope Pius X. They sum up the public life of the deceased Pontiff:

I

SANCTIMONIAE · FAVTOR
CAELESTIS · EPVLI
VSVM · FREQVENTIOREM · INVEXIT
EIVSDEM
PVERIS · COPIAM · MATVRAVIT

II

INSTAVRATOR · DISCIPLINAE
STATVTA · LEGVM
QVAECVMQVE · APVD · ECCLESIAM · VIGENT
IN · VNVM · CORPVS
REDIGI · IVSSIT

III

VINDEX · RELIGIONIS
LEGEM
DE · CIVITATIBVS
AB · ECCLESIA · SCINDENDIS
REPVDIAVIT

IV

MAGISTER · FIDEI
DOCTRINAS
OMNIVM · ERRORVM · PORTENTA
RENOVANTES
DAMNATIONE · CONFIXIT

THE PLACE OF THE GENERAL JUDGMENT.

The end of the ecclesiastical year and the opening of Advent present to us again in the Sunday liturgy portions of the Gospels (Matt. 24: 15-35; Luke 21: 25-33) which deal with the end of the world and the General Judgment. There are hardly any passages of the Holy Scriptures, assigned for explanation to the faithful, which offer so many difficulties of

detail in making a homiletic instruction. The subject-matter of these parts of the Gospels is by reason of its very nature a matter of much mystery. Our Divine Lord has willed to give us but little light thereon; the veil of obscurity which separates us from the final scene in the world's history, has been only partially raised. Even the discourse which Christ did deign to deliver to the disciples on the question, is in many particulars difficult to comprehend. A variety of opinions exist concerning the precise signification of many of His words and some strange forms of homiletic instruction have arisen in connexion with the subject. It is the purpose of the present article to call attention to a specimen of what may perhaps be termed "popular exegesis" of the kind which gives wrong notions and creates faulty conceptions in the mind of the laity, namely, the subject of the place appointed for the General Judgment.

It is necessary in teaching to present instruction in a form suited to the intelligence of the audience. Our Saviour did this in delivering His discourse on the subject of the Judgment Day and seems in fact to have used to a certain extent the terminology of the eschatological literature more or less familiar to the multitudes. In His instruction on the subject, Jesus even pictured for the imagination of His hearers the scene of the Judgment in a manner which may perhaps be well styled topographical. The same should be the method followed by the modern preacher. On such a subject the preacher should accommodate the doctrine of Christ to the minds of his congregation, but he must beware lest the discourse become a popularization, tending even to extravagance. Otherwise the amount of instruction imparted will be meagre and will be received by the faithful embodied perhaps in terms of exaggeration and in a form derived not from the Church's teaching but from the erroneous ideas of an individual interpreter. The topic which constitutes the subject-matter of this article is one which not uncommonly gives occasion for the formation of faulty concepts and even of intellectual difficulties on the part of the faithful. For, despite the simple teaching of Catholic theology on the subject of the place of the General Judgment, it is not a rare thing to hear from the pulpit the location of the

scene as the Valley of Josaphat,[1] supposedly the Valley of the Cedron to the east of Jerusalem, an exact description of which as it will appear on that day of wrath is presented for the terror and edification of the congregation.[2]

What is the authority for what may be called the popular idea that the General Judgment will occur in the Valley of Josaphat and that this latter Valley is to be identified with that of the Cedron?

It is to be noted first of all that our Divine Lord in His discourse does not even mention the Valley of Josaphat nor that of the Cedron, although at the time He sat "on the Mount of Olivet over against the temple" (Mark 13:3). He described the awful scene to a certain extent in topographical terms and evidently taught that it will take place on earth, as various texts speak of His coming or return as judge to where He was before. The neighborhood of Jerusalem, wherein He suffered and whence He ascended into Heaven (Acts 1:11), would, it is true, seem a fitting place for His final triumph. But the Valley of Josaphat is not spoken of in the discourse of Jesus.

The only place in the Scriptures wherein the Valley of Josaphat is mentioned is in the prophecy of Joel.[3] Thence it is that the opinion has originated that the final Judgment will occur in that valley. For, it is argued, does not the prophet say (v. 3): "I will gather together all nations and will bring them down into the Valley of Josaphat"; and (v. 12): "Let them arise and let the nations come up into the Valley of Josaphat: for there I will sit to judge all nations round about"; and are not his words clear and explicit?

[1] In this article the Vulgate spelling of proper names is adhered to. In the case of this particular name one more in conformity with the Hebrew would bring out better its etymological significance.

[2] The following somewhat amusing incident may illustrate this point. A few years ago, while the writer was in the Holy Land, an exceptionally well educated Catholic pilgrim on bidding adieu at leaving the country remarked with an unusual air of seriousness that perhaps it would not be long before we two would be together again in the same locality. The writer expressed his appreciation at what he thought was meant as a personal compliment, but made known his misgivings as to whether he might ever be able to return. The layman then explained that he referred to our presence together in the Cedron Valley on Judgment Day. I found that he had heard the scene placed there in the annual sermon of his good pastor on the subject and had practically come to consider its location there as part of the teaching of the Church.

[3] In the Hebrew text, Joel 4:2-12.

The prophet here seems to have in mind not simply an ideal but a real valley. Orelli and Michaelis have supposed that the name is only an imaginary one, due to its etymological significance.[4] But the use of the name by the prophet, although with a symbolic import, as shall be seen, seems to imply that it belonged to an actual valley and that it had lent itself by reason of its signification to the prophetic argumentation. The frequent employment of names of real localities by Joel in his prophecies goes to make it probable that the vision of the Valley of Josaphat may also be connected in the mind of the prophet with an actual locality. Driver[5] says: "No doubt there was an actual valley named after the king" (Josaphat). He suggests that it may have been the place (though this is not called a "valley") in which, according to II Par. 20: 20-24, the children of Ammon, Moab, and Mount Seir, who invaded Juda in the days of King Josaphat, turned against and slaughtered one another; again, that it perhaps should be identified with the "Valley of Blessing" where four days after the above-mentioned event (v. 26) the victorious men of Juda gathered to "bless" Jahweh. Von Hoonacker[6] considers these two suggested sites as being in reality one, well known to the people to whom the prophet addressed his words. The Louvain Professor says nothing of the third possible identification, mentioned by Driver and more often accepted, namely, the fairly wide and open valley between Jerusalem and the Mount of Olives.

Since the fourth century at least the valley immediately to the east of the Holy City has borne (though on what grounds is not known) the name of the "Valley of Josaphat". Although there is no such designation of a valley in the Bible (outside of the Book of Joel), nor any certain mention in early non-canonical Jewish literature (a possible reference to it may exist in the Book of Enoch, c. 27), since the days of Eusebius,[7] at least this deep valley, called in the Old and in the New Testament that of the Cedron, has been thus identified by Christian, Moslem, and Jew.

[4] In Hebrew the name signifies "Jahweh judges".

[5] *Joel and Amos*, p. 68.

[6] *Les Petits Prophètes*, p. 181.

[7] Cf. *Onomasticon*, edit. Lagarde, p. 273.

The tradition which identifies the two valleys is possibly of pre-Christian origin. From ancient Jewish times this valley has been looked upon by the children of Abraham as most suitable for burial. It is taught by them that all bodies buried elsewhere must find their way thither at the last day; for here is to occur the scene of the Last Judgment. Even in the pre-exilic period the valley seems to have been an ordinary place for graves.[8] It is probable that the place of "the graves of the common people" (Jer. 26: 33) was also here and it has been proposed (with far less probability, however) from a comparison with Jer. 31: 40, that the Cedron valley may have suggested the scene of Ezechiel's vision of the dry bones (Ezech. 37). In the valley there has existed from a period not earlier than the Greco-Roman, among other sepulchres, a tomb which from the time of Arculf (c. 680 A. D.)[9] at least has been known as the tomb of Josaphat; but it cannot possibly be that of the Jewish king, not only because of its style and formation but also because its site is contrary to what we are told (in III Kings 22: 51 and II Par. 21: 1), namely, that he was buried "in the city of David". The tomb has more probably taken its name from, rather than given the name to, the valley, a circumstance which is noteworthy as attesting the nature of early tradition concerning the valley.

The Mohammedan traditions concerning the valley are undoubtedly derived in part from the earlier beliefs connected with it. The Moslems also consider the locality the Valley of Josaphat and bury their dead on the west slope opposite to the cemeteries of the Jews. According to their religious views, as well as in the theology of the Jews, the General Judgment[10] will occur in it. The whole assembled multitude of human beings will have to follow Mohammed (another form of the tradition states that the latter will assist at the trial from a seat on the city wall) across a bridge (al-Sirat) as fine as the edge of a scimitar or of a single horse-hair, extended across the valley to the Mount of Olivet; each one will have to carry the burden of his sins as fetters; the guilty will fall down into

[8] Cf. IV Kings 23: 6.

[9] Cf. *Early Travels*, p. 468.

[10] Those interested may read the description of Judgment Day in the Koran (81).

the gulf of Gehenna or hell; the just, supported by angels, will cross in safety into Paradise. A column, called et-Tarik, which projects out horizontally from the eastern wall of the city of Jerusalem, is to form the first pier of the bridge and every morning on it may be seen devout Moslems, practising the first step toward Paradise.

Among Christians the identification of the Cedron Valley with that of Josaphat dates from at least the fourth century. Eusebius, followed by his translator and reviser, St. Jerome, and the unknown Pilgrim of Bordeaux (333 A. D.), attest the existence of a tradition to that effect. Theodorus (c. 530 A. D.) in speaking of Jerusalem not only says: "There is the Valley of Josaphat", but adds: "There the Lord will judge the just and the sinful". The Breviarius de Hierosolyma (c. 590 A. D.) also identifies the Valley of Josaphat with that of the Cedron, "cujus fluvium parvum ignem [11] in consummationem sæculi vomiturum". Traces of these two traditions, which may possibly be considered as the details of a single one, are found sometimes together, sometimes apart, in the records of pilgrimages during succeeding centuries. Naturally it left its reflection on the works of some scholars of the medieval period. There must have been an echo of the tradition in the days of St. Thomas Aquinas, for in the *Summa* (3a pars, Sup., 88-4-o) he treats the question: "Utrum Judicium fiet in Valle Josaphat", and in his usual careful manner states simply that it is *probable* that Christ will descend to judge the world near the Mount of Olives (cf. Acts 1:11). Ribeira, Sanchez, Sa, C. à Lapide, Mariana, Menochius, and other exegetes and theologians are cited [12] as holding that the Last Judgment will occur in the Valley of Josaphat, nigh to Jerusalem. Modern works on theology do not as a rule give much space to the question concerning the place of the Judgment and do not go beyond the opinion of St. Thomas. There exists, however, at the present day in the

[11] The modern Arabic name (Wadi en-nār = "valley of fire") of the southern part of the Cedron valley may be related to this phase of the tradition. Some scholars however see in the name a relic of the idolatrous rites which were offered in the neighborhood to Baal and Moloch (IV Kings 23:10; Jer. 7:31-32).

[12] Cf. Knabenbauer, *Prophet. Minores*, I. p. 239; Suarez in 3p.-q.59-d.53-sect.2.

minds of many persons a sort of popular notion that the Judgment scene will occur in the Valley of Josaphat, immediately to the east of Jerusalem. The Protestant Robinson [13] goes so far as to state that this is the "belief current among Catholics, Jews, and Mohammedans". This statement, as far as Catholics are concerned, is undoubtedly exaggerated, but it has some degree of truth underlying it. Even such a distinguished and cultured Catholic as Lady Butler,[14] in describing the Cedron Valley, without any questioning, writes: "Thousands upon thousands of flat tombstones . . . cover the bones of countless Jews who have, at their devout request, been buried there to await, on the spot, the Last Judgment, which they and we and the Mohametans all believe will take place in that Valley". This view I hope to discuss in the December issue.

EDWARD J. BYRNE.

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OMISSION OF THE PRAYERS AT THE END OF MASS.

Qu. Will you kindly inform me through the REVIEW if there is any decree to the effect that the prayers at the end of Mass can be omitted in Masses of requiem *die obitus,* seventh, thirtieth, and anniversary, when the absolution is given immediately after the Mass, and also after low Mass when Benediction of the Blessed Sacrament immediately follows the Mass?

Resp. To the general decree issued by Leo XIII prescribing the recitation of certain prayers at the end of low Mass there are several exceptions: (1) by a decree (n. 3697) of the Sacred Congregation of Rites, dated 7 December, 1881, Conventual Mass of the Capuchins may, in this respect, be considered a Solemn Mass, and the prayers may be omitted; (2) by a decree (n. 4271) dated 8 June, 1911, the Votive Mass of the Sacred Heart on the first Friday may be considered as a Solemn Mass, also the First Communion Mass, General Communion Mass, the Mass at Confirmation, Ordination, Nuptial Mass; and on all such occasions the prayers may be omitted; (3) by a decree of 20 June, 1913, the same Sacred Congregation reaffirms the previous decrees as applying to all

[13] *Biblical Researches,* edit. 1856, I, p. 269.

[14] *Letters from the Holy Land,* p. 30.

these cases ("si Missa cum aliqua solemnitate celebretur"), and adds that the prayers may be omitted also "if the Mass be immediately and duly followed by any sacred function or pious exercise, and the celebrant does not retire from the altar". This would naturally apply to the cases mentioned by our correspondent.

EXCARDINATION.

Qu. A priest who is invalided home from the Colonies (British) where he had held a government appointment, and where he did good missionary work for nigh a quarter of a century, receives from his bishop, when leaving, his "litterae testimoniales", but loses them. After a few years at home his health has improved, and he finds himself equal to ordinary parish work. This he solicits and obtains on his own credentials and on the recommendation of an Irish bishop. Now after five years' work in this home diocese the bishopric becomes vacant and the new Ordinary asks for the "litterae testimoniales". The priest wrote to the bishop of his diocese (Colonies), but got no reply. What is he to do?

Here is his position:

Invalided home from the English Colonies on a government pension.

Cannot return on medical and therefore government grounds.

No excardination from the Colonies, though he cannot return there.

No incardination into the diocese where he is working.

I suppose this priest must have a bishop. Who is he?

The Colonial bishop has no longer any jurisdiction over him; whilst he (the priest) may leave the diocese in which he is working at any hour.

Has the priest a right to ask for and oblige the Colonial bishop to give him "litterae testimoniales"? If so, how is he to proceed? He has refused twice already.

It should be added that the present Colonial bishop was appointed since the priest retired on pension.

Resp. It is a principle of Canon Law that excardination cannot be withheld without just cause. If the priest in this case is not bound to the Colonial diocese, and the fact that he at one time obtained "litterae testimoniales" from the Colonial bishop indicates that there is no such tie, he has a right to proceed by formal legal process against the present bishop of

that diocese, to obtain his release. He should, however, remember that the excardination is not valid unless accompanied by incardination: in other words, he must, when he makes his application, show that the bishop of the diocese *ad quam* is willing to receive him.

To the question "Who is his bishop?" the answer is that he still belongs to the diocese of the Colonial bishop. As he has a just reason for requesting excardination, namely physical inability to work in the Colonial diocese, and, as the Colonial bishop has twice refused his request, he may apply to the archbishop or to the Roman Congregations, instituting formal proceedings in the matter. (See Bouix, *De Episcopo*, Cap. XXIV; also ECCL. REVIEW, March, 1912, pp. 275 ff.)

DOES THE PAULINE PRIVILEGE APPLY?

Qu. Can the marriage be annulled of a girl who married a man who had been a non-Catholic but was received into the Church some months before his marriage? After reception, and before his marriage, he was severely rebuked by his father, and thereupon gave up the Catholic creed and endeavored to make his fiancee do the same.

She refused to marry him unless he became a thorough Catholic.

He then left for Canada, became a nominal Catholic, apparently practised his faith, married the girl, and lived for some months happily with her. He then suddenly declared that it was all a sham, left the Catholic Church once more, stating that he never intended to return to it. He sought to persuade her to do the same, and, as she refused, he left her for good.

Resp. There could in this case be question only of the Pauline Privilege, according to which, in all cases, where one of the couple is a Christian by baptism and the other remains an infidel and is not willing to live in peace with the Christian husband or wife, "the believer is not bound but free". The Church has fixed the conditions and the manner in which the bond in such cases is to be dissolved. This, however, does not apply to one who has professed the Christian faith, relapsed into infidelity and afterward married a Christian, nor to the case of one who has become a Christian, married, and thereafter lapsed into infidelity. In the case presented, the man

may be said to have renounced Catholicity both before and after marriage. However, he was either baptized validly in some non-Catholic denomination or doubtfully in some such denomination and then conditionally at the time of his conversion, or perhaps he was a member of a non-baptizing sect, and was, therefore, baptized at the time of his conversion. In any case he was baptized, and no matter how often he afterward renounced Catholicity or Christianity he cannot be considered an infidel in the sense of the Pauline Privilege.

ELEVEN YEARS AFTER THE MOTU PROPRIO ON CHURCH MUSIC.

To the Editor, THE ECCLESIASTICAL REVIEW.

When Pope Pius X, in his Motu Proprio of 22 November, 1903, laid down his definite and detailed directions concerning church music, there was manifested throughout the United States a commendable zeal for reform along the lines indicated. Since then eleven years have passed, and it may not be out of place to inquire what results have been achieved.

True reform of church music depends especially on two things: the observance of the liturgical regulations concerning the text to be sung or recited, and the religious character of the music that is used.

A good illustration of the conditions existing in many places as regards the music used in church services is afforded by a collection of newspaper clippings sent to me, containing programs of musical selections performed in various parts of the country. These include the old theatrical, unchurchly, and, in great part, trashy compositions which have for a long time disgraced our religious services: Masses by Webbe, Farmer, Giorza, Weber, Mercadante, etc., and "Mozart's Twelfth Mass", which, by the way, was not composed by Mozart at all, but by way of advertisement was sent out under Mozart's name by the publisher André in Offenbach. Numerous programs still contain for the offertory, etc., instrumental solos taken even from operas, e. g., from the sanguinary *Cavalleria Rusticana,* and sentimental or concert-like tenor or soprano solos.

Conscientious choirs that have for a long time performed music that is proper still continue to do so. But how few imitators have they found during the last eleven years!

If we direct our attention to the kind of hymns used by the school children at low Mass and on other occasions, we find reason for grave concern, especially when we remember how important it is to form good and correct taste in the rising generation. It is true, the good old hymns, as found in Mohr's *Caecilia,* are still used. Recent years have also brought us a few collections of English hymns with respectable music and words. One of these moreover can show forth a new edition each year: a circumstance which certainly points to an improvement in taste. But the music in the great majority of our churches unfortunately is still unbecoming, trashy and in very poor taste. Do not very many choirs of children still use hymnals that are wretched from a musical as well as an ecclesiastical standpoint, hymnals that offer not only tasteless and insipid texts and musical bunglings of some incompetent organist, but even adaptations of well known English, German, and French secular songs? Even such decidedly secular tunes as Tyrolese and Swiss Yodels or such unbecoming music as abbreviated arias from Donizetti's *Lucia di Lammermoor* and Rossini's operas are not wanting. All this, too, in a form so corrupt, mutilated, and bungled, that in the concert hall or in the family circle we should turn away from it in disgust. One hymnal of this sort, and one that most shamelessly displays all these unworthy characteristics—can boast of the sale of 160,000 copies of its complete edition, and 600,000 copies of its text edition. New hymn books, not much better, are published which lay claim to being compiled in the spirit of the Motu Proprio. Little is gained by the fact that certain hymnals, scarcely less unbecoming and worthless than those above described, are reëdited under a different name, after the elimination of a few numbers and a slight improvement in the harmonic dress. These books are beneath all criticism; they simply cannot be improved; they can benefit the cause only by disappearing entirely.

With regard to the singing of the Gregorian chant, which according to the Holy Father's wish should not be neglected, we find that a number of churches, in which formerly scarcely any chant was used but that of the Requiem, have now enriched their repertoire by the addition of other Gregorian pieces; but the number of these churches is relatively small.

And if next we inquire what chant form is used, we find that in many places very little attention is paid to the command of the Holy Father.

The Church has the absolute right to make binding laws concerning public divine service and can place a prohibition obligatory in conscience on the use of certain liturgical books, though they be otherwise good. To give an instance. Nowadays no priest in saying Mass may use any missal except the one officially approved. Now as regards the editions of the Gregorian chant it was declared in a decree of 7 August, 1907, that the former official edition must not (*nullo jure*) replace the Vatican edition; the latter must, according to a decree of 8 April, 1908, be used in place of the so-called "Medicæa", the former official edition. In spite of these decrees we find that choirs which had been accustomed in former years to use the old official Medicæa, have in great part continued to adhere to the same. They excuse this practice by saying: "In the Medicæan edition the different forms of square notes have each their own meaning in regard to rhythm and accent, which is not the case in the Vatican edition. We organists either lack the theoretical knowledge and artistic ability satisfactorily to determine these rather difficult points for ourselves, or at any rate we have not enough time or a sufficient number of rehearsals to enable our choirs to learn a correct and uniform delivery with the aid of these books. Of course there are Solesmes arrangements in modern notes; but really this kindergarten reciting with its many outlandish accentuations sounds to us inartistic, unmusical, and unnatural. Therefore, if we wish to sing Gregorian chant, there is nothing left but to retain the old editions."

I cannot here enter into the details of this objection, but I give the following answer as the practical conclusion: "There are other arrangements of the Vatican melodies besides the Solesmes." Omitting the musical rhythmizations printed in France, of which I have seen only fragments and forgotten the authors and publishers, I call attention to the following arrangements, whose rhythm is almost identical with the chant-rhythm that has been in use heretofore, only more definitely fixed for the eye and the understanding. Joseph Funk has published (Coppenrath in Ratisbon) No. 5 of the Vatican

Kyriale as *Missa magnae Deus potentiae.* Pustet has published a "Missa pro defunctis juxta editionem Vaticanam et secundum rhythmum musicalem." Coppenrath in Ratisbon has issued a "Kyriale parvum secundum editionem Vaticanam sive Cantus ex Ordinario Missae selecti rhythmo musicali instructi."

In these publications everything is so arranged in modern notes that no further reflection is necessary. The melody with its rhythm needs simply to be read as in the case of any other music, and the result will be a dignified and musically satisfactory chant. In this way the order of the Holy Father, not to use the Medicæan edition for the Gregorian chant, can be obeyed without the use of Solesmes editions and without hard thinking and loss of time.

Just as easy, and even easier, is the observance of another much neglected liturgical law—that concerning the use of the proper and the complete texts of the variable parts of the Mass, such as the Introit, Gradual, Offertory, Communion. All these texts are set to music in the Gregorian books; a part of them, especially the offertories, have also been composed in part-music. Indeed it is desirable that at least some of these changeable Mass parts be sung in Gregorian or in part-music. However, there is no obligation for such rendering; the Church allows us to recite these texts, or to sing them on one tone with organ accompaniment. This can be done by the organist himself or by one singer or by the whole choir without much drilling. Here too an objection is raised: "This method is tedious!" Well, the Epistle is sung by the priest on one tone, and that without the enhancing harmonies of an organ accompaniment; no one, however, finds it disagreeable. Let it be done in the proper way, and the result, at least if the texts are not too long, will not be tedious.

However, for those who cannot sing all these variable Mass parts in Gregorian or in part-music, and who nevertheless do not wish simply to "recite" them all, means have been offered by which they can without difficulty comply with the law that requires the completeness of the liturgical text. In order to obviate more efficaciously the above objection of monotony, Anton Boehm & Son, Augsburg, not long ago published a work bearing the title: *The Introit and Communio Chants of*

the Ecclesiastical Year for parish choirs in five easy unison Melodies, and later a "Supplement" for the Sundays after Pentecost, whose offices will be more in use in the future than they have been hitherto. After the five easy, chant-like melodies have once been learned, the choirs will always be prepared for the whole ecclesiastical year, as far as Introit and Communion texts are concerned; the words for the Gradual and Offertory, if not sung in other ways, will have to be "recited". For this purpose the following booklet published in England will be found very useful: *Graduale abbreviatum sive Epitome ex Missali et Graduali Romano* (Art and Book Co., London and Leamington). This book contains the texts only, without notes, a circumstance which facilitates recitation.

From all this it follows that one who has good will can, without great difficulty, beautify the divine service with music in a way that will meet all the requirements of ecclesiastical legislation.

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A STRANGE OMISSION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the (Methodist) *Christian Advocate* there appeared a beautiful appreciation of the request which Pius X, of happy memory, made for prayers for peace in Europe. Trusting that you may think it worthy of preservation as a friendly document of interest to Catholics, and in order that I may base an intelligible question upon it, I send it to you:

> One expression in the last message to the world by the late Pope, which was a touching appeal in behalf of international peace, must have made a deep mark on the minds of many who read it. After urging that prayer be made by his people throughout the whole world and that public supplications be everywhere conducted by the clergy, he phrases the end to be sought by these intercessions in this way: "So that the merciful God may, as it were, be wearied with the prayers of His children and speedily remove the evil causes of war, giving to them who rule to think the thoughts of peace and not of affliction."

"Wearied with the prayers of His children" must be taken, we think, as an evidence of the poetic quality of the Pope's mind. He did not fancy that God needed to be burdened by a volume of petitions too heavy even for the Almighty to bear in order to induce Him to lay restraining hands upon brutal warriors. "The merciful God" is by the very requirements of His being forever committed to the interests of righteousness. The Pope knew the power of pictures, however, to convey a truth which formal prosaic statements cannot so effectively express.

I need not make the extract complete, for the above selection suffices for my purpose.

The first thing that struck me in reading the above was the fact that apparently the writer did not connect the Pope's reference (to wearying God with our prayers) with the dramatically effective parable of the Unjust Judge who feared not God nor regarded man, but finally determined to avenge the suppliant woman of her adversary, not for the sake of doing justice, but "lest, continually coming, she weary me out" (St. Luke 18: 1-8). It is additionally interesting to note that St. Luke himself describes the parable as one that teaches us "that we ought always to pray, and not to faint". Now is it not curious that the Protestant writer appears not to have thought of this parable, but simply to have considered that the phrase "wearied with the prayers of His children" must be taken "as an evidence of the poetic quality of the Pope's mind"?

But perhaps it may be esteemed still more curious that this touching phrase of the Holy Father should not appear in so many translations of his appeal for peace in our Catholic press. Thus the (London) *Tablet* of 22 August, 1914, gives the translation in its Roman Correspondence under date of 3 August: "Last night the *Osservatore Romano* contained the following Exhortation of Pope Pius X to all the Catholics of the world". Then follows a translation into English of the Exhortation, in which, however, no reference at all is made to wearying God with our prayers. Similarly, the (Liverpool—I think it is the "Liverpool", but the journal nowhere lets the reader into the secret of where its editorial office is, so far as my patient research could find out) *Catholic Times and Catholic Opinion*, of 21 August, gives a different translation of the Exhortation,

and similarly omits the phrase connected with "wearying". The (New York) *America,* of 15 August (by the way, our American Catholic papers seem to be much in advance of their English contemporaries), gives still a different translation, but omits the "wearying" phrase. Thus, too, an editorial in the (Boston) *Pilot* of 22 August; and thus, too, the (Philadelphia) *Catholic Standard and Times* of 15 August; thus, too, the *Rosary Magazine* for September.

These translations of the Exhortation are all differently worded, suggesting, it would seem, a common original which omitted the phrase. I began to wonder if the phrase had been inserted by some non-Catholic news agency—for how else should the writer in the *Christian Advocate* have come across it?

You can imagine my pleasure, therefore, when I found the Latin text in the ECCLESIASTICAL REVIEW for October, and noted that the phrase was really there by official warrant: ". . . ut misericors Deus, quasi piorum precibus defatigatus . . .". The Vulgate has "ne . . . sugillet me"—a much stronger word than "defatigare". But the reference is clear.

As the Roman correspondent of the (London) *Tablet* apparently translated from the Exhortation as it was given in the *Osservatore Romano* of 2 August, and as there it probably was given in Italian, I am interested to know whether, in the Italian translation (which was probably the source of all the others), the phrase dealing with "defatigatus" was included. I may add parenthetically that a comparison of the translations I have seen in the Catholic papers and magazines would teach us a strange lesson of widely variant interpretations of the original Latin or Italian text. Would it not be a prudent thing to have an official translation ready for each Catholic tongue, in the case of Roman pronouncements?

INQUIRER.

CONFESSION OF A DYING SCHISMATIC TO PRIEST OF LATIN RITE.

Qu. The pastor of a railroad town is called to an Orthodox Greek in the general hospital. The man is in a serious condition and wants to go to confession. With the help of a polyglot "Examen conscientiae" the priest succeeds in hearing his confession in a fairly complete way. As the penitent shows all the marks of sincere

repentance, the priest gives him absolution. As further conversation either in English or Greek is impossible, the question of the schism is not touched. The pastor afterward has scruples about his giving absolution unconditionally. A neighboring priest tells him that he had no jurisdiction, as the penitent was a schismatic. The absolution would therefore have to be considered invalid. The sick man has since grown a little better; the pastor now doubts if he could give him Extreme Unction and Viaticum, in case he should get worse. He thinks, though, that the fact of a schismatic calling for a Catholic priest could be interpreted as a desire on his part to be reconciled with the Church of Rome. Was the pastor right in absolving the penitent, and could he give Viaticum and Extreme Unction if requested to do so by the sick Greek?

Resp. There can be no question of jurisdiction in the case if the " serious condition " of the patient means that he was in proximate danger of death, and if, as one may presume from the context, there was no time to obtain special faculties to deal with the case of schism. On the same supposition, namely, that there was proximate danger of death, the confession was sufficient from the point of view of integrity, the request for a Catholic priest being an expression of a presumed desire to abjure schism. The pastor was therefore right in giving absolution. When, however, the patient's condition had improved, the pastor should, we think, strive to elicit a formal abjuration of schism before administering the other sacraments. If the condition of the patient did not permit this, the sacraments could be administered " in articulo mortis ".

THE ORATIO IMPERATA.

I.

Qu. In Titulus II of the Apostolic Constitution *Divino afflatu* it is stated in regard to " Collectas ab Ordinariis locorum imperatas " that they are prohibited " quandocumque in Missa dicendae sint pluc quam tres Orationes a Rubrica eo die praescriptae ". Will you please tell us how this is to be interpreted?

Resp. The intention in this Title of the Apostolic Constitution *Divino afflatu* is evidently to restrict the power of the bishop to impose " orationes imperatae ". Exception is first of all made " nisi sint pro re gravi praescriptae "—such a *res*

gravis would of course be the present occasion for prescribing the prayer " Pro Pace ". Apart from this exception, it is forbidden to impose an "oratio imperata" for recitation on certain Feasts, Vigils, and Octaves and in any Mass in which the Rubrics already prescribe the recitation of more than three prayers. The Rubrics may, to take the simplest case, prescribe the prayer proper to the Mass, a commemoration of an octave, and the commemorations of two concurrent feasts. In that case there are already four prayers, and the Ordinary is forbidden to add a fifth, " nisi sit pro re gravi ".

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the October number of the REVIEW there appeared an inquiry regarding the "oratio imperata". The questions there proposed may be conveniently resolved into three parts:

1. Does the " oratio imperata " bind " sub gravi " or " sub levi " or at all?
2. Wapelhorst says it is " ad arbitrium celebrantis ".
3. When is this " oratio " to be said?

1. The rubrics and decisions of the Sacred Congregations regarding the " oratio imperata " as well as other questions pertaining to the Mass are to be observed and they oblige in conscience. To omit this particular oration, however, would ordinarily be no more than a venial sin, as it pertains to the less important part of the Mass.

2. When Wapelhorst says that this oration is " ad arbitrium celebrantis ", he means that it is left to the discretion of the celebrant *only in private Masses of the second class,* as can be easily seen from the context. (Cf. Wapelhorst, 8th edition, p. 36, c, sub III.)

3. We distinguish two kinds of these collects called " orationes imperatae ": (a) the " oratio imperata ordinaria " and (b) the " oratio imperata extraordinaria vel pro re gravi ". Whether or not the " imperata " belongs to class (a) or class (b) depends upon the occasion which demands it or upon the intention of the bishop in ordering it. If the bishop simply orders a certain " oratio " to be said either indefinitely or for a stated period without any urgent reason for the same, it is to

be considered an " oratio imperata ordinaria ". The " oratio Pro Papa ", the " imperata " in many dioceses, is an example of this. If, on the other hand, some very urgent reason demands this prayer, it becomes an " oratio pro re gravi ". The bishop will decide this, however. Now when and in what manner is the " imperata " to be said? (1) The " imperata ordinaria " is always to be said on feasts "duplicis majoris " and on feasts and days of a lower rite than " duplicis majoris " and cannot be omitted on these days except as noted in (e) below. This oration, however, is *not* said: (a) on feasts and Sundays of the first and second class; (b) on the vigils of Christmas and Pentecost; (c) during privileged octaves; (d) in solemn votive Masses; (e) when there are already more than three orations prescribed for the day by the rubrics. On feasts of the second class the " Oratio imperata ordinaria " is omitted in High Masses or Missae Cantatae; but in low or private Masses of the second class (duplicis II classis) this oration is left to the discretion of the celebrant so that he may say it or omit it. (2) The " oratio imperata extraordinaria vel pro re gravi " is always said, regardless of the rite of the feast or day, with this observation that on feasts of the first class (primae classis) it is joined to the collect of the day "sub una conclusione ". At present in this diocese the " imperata " is the prayer " Pro Pace ". As it is a prayer " pro re gravi ", it is said every day as noted above.

Indianapolis. RUBRIC.

ELECTRIC LIGHTS IN CHURCH.

Qu. I can well understand how the Sacred Congregation of Rites in its decree of 24 June, prohibits the use of electric light as a substitute for beeswax or olive oil; as the same Sacred Congregation had previously and repeatedly forbidden kerosene or other mineral oil to be substituted for vegetable oil or wax lights.

But for extra illumination, beyond the specified requirements of the Liturgy, I cannot see that electricity, or coal gas, or gasolene, or any other illuminant is contrary to the letter or spirit of the Roman Congregation.

It is admitted by all authorities that electric lights are not in conformity with rubrical declarations in the following circumstances:

1. in mensa altaris.
2. in gradibus altaris.
3. pro lumine coram Sanctissimo.
4. pro lumine ante reliquias Sanctorum.
5. intra Ostensorium, pro majore illuminatione hostiae, tempore expositionis.

Quum luces disponuntur variorum colorum in modo quo sanctitati et dignitati domus Dei minus decet.

Outside these limitations it does not seem to me that additional lights, or increased means of lighting, are unworthy of a place on the altar or in the sanctuary, whether the light be produced by the natural radiation of the sun, or by artificial agency. Statues of adoring angels holding candelabra or clusters at either side of the altar, reflectors over against a high Gothic altar to brighten the dark recess in which our altars usually stand, small luminaries set in the finials—can these be derogatory to the Divine Majesty, or the due decorum of the place where His glory dwelleth? Is it conceivably objectionable, not to say possible, to spread too much light (within the prescribed limits) on and around the altar, at the function of Benediction, or the Elevation at Mass? I cannot help thinking that a large number of brilliant lights would be somewhat of a reminder of the Transfiguration on Thabor, recall wandering minds to the centre of worship, enlarge and lift the devotion of the congregation, and enhance the solemnity of the sacred service, as the Church always desires. My humble opinion may be at fault; and hence shall I be pleased to await a word of further, if not final, information on the subject.

Resp. The latest decree on the subject, dated 24 June, 1914, contains the mind of the Sacred Congregation of Rites. Certain abuses had crept in. The decrees, which are admirably summarized by our correspondent in his list of "circumstances", had not been universally observed. The Sacred Congregation has therefore reaffirmed these decrees. "As for other portions of the Church, and other occasions, electric light is allowed in accordance with the prudent judgment of the Ordinary of the diocese, provided in all things there be maintained the seriousness (*gravitas*) demanded by the sacredness of the holy place and the dignity of the Liturgy". If our correspondent has any misgivings in a particular case, let him consult the bishop in the matter.

SLIGHT CORRUPTIONS IN THE FORM OF BAPTISM.

Qu. Suppose the one baptizing should say "Ego te baptiz*a*" instead of "baptiz*o*", would it invalidate the sacrament? Owing to the endings of the different names of the child, each of which ended in the *a*, the one baptizing thinks he said "baptiz*a*" instead of "baptiz*o*". What would you advise? Would repetition be necessary? Also advise as to what pause between words would invalidate, for instance, between the words *baptizo* and *in nomine*. I do not suppose any pause between the name of the child and *ego* makes any difference.

Resp. There is no room, in this case, to doubt the validity of the sacrament: in all similar cases theologians are of opinion that the form is valid. With regard to the pause between the words of the form, it is impossible to say what a notable pause would be.

REMISSION OF VENIAL SINS.

Qu. Please answer the following questions regarding venial sins.

1. An adult is baptized who is sorry for his mortal sins only. Are his venial sins also remitted, and does this baptism remove all temporal punishment?

2. If one fasts and does severe penance for venial sins without being sorry for them, are these sins forgiven, and is the punishment due to them removed?

Resp. 1. It is a general principle that baptism remits all sins and all the punishments due on account of sin. This applies to actual as well as to original sin and to venial as well as to mortal sins. The recipient of baptism who is sorry only for his mortal sins receives the sacrament validly and, therefore, the sacrament has full efficacy, so far as the remission of sin and of the punishment due to sin is concerned. With regard, however, to the sacramental grace, his failure to be sorry for his venial sins may act as an *obex* to his receiving that grace in the fullest measure.

2. In fasting and other penances performed for venial sins, sorrow for those sins may be implied, and in that way they and the punishment due for them may be remitted extra-sacramentally. According to St. Thomas (*Sum. Theol.*, IIIa, Pars, LXXXVII, 1), at least virtual sorrow or displeasure (*virtualis displicentia*) is required for the remission of venial sins.

EMBALMING IN CASES OF SUDDEN DEATH.

Qu. Permit me to propose a case. Within a year eleven of my parishioners have died suddenly. Repeatedly the embalmer has taken possession of the corpse before a priest could arrive. I have instructed the people and the embalmer always to call a priest, even hours after apparent death. The question concerns the embalmer. Can a definite rule be given as to how long after apparent death the embalming may begin? For obvious reasons the undertaker prefers to embalm without delay.

Resp. Our correspondent acted very wisely in instructing both the undertaker and the rest of his flock in this matter, especially where it is a case of sudden death. It is very difficult to lay down a general rule in the matter of real and apparent death. In Father Ferreres's work, *Death Real and Apparent,* and in Father Hanly's pamphlet, *The Sacrament of Extreme Unction,* the question is discussed. The impression one gets from these treatises is that none of the so-called tests of real death is infallible.

THE ABLUTIONS AT MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your September number under "Studies and Conferences", a question was asked under the heading "Deferring the taking of the Ablutions at Mass". In reply to this question, I beg to say that I have attended small country missions for about twenty years and nearly always have had Benediction of the Blessed Sacrament after Mass on Sundays and holidays, even when I had to leave in the afternoon. Where I had no monstrance, I asked the Bishop's permission to have exposition of the Blessed Sacrament and Benediction with a consecrated host in the pyx. I have always had in all my missions on every Sunday a number of people who approach the Sacraments of Penance and Holy Communion, even where the Mass begins as late as eleven o'clock. One of these I ask to receive Holy Communion after Benediction. Every one is most willing to do this, if he knows that otherwise there could be no Benediction of the Blessed Sacrament. And therefore I am careful not to ask the same persons too frequently, so that it may not be considered a personal privilege. If the host in

the monstrance is the full size of the host consumed by the priest at Mass, it must of course be broken; and in that case two late communicants can be asked for. The host is of course broken over the chalice, and the parts put on the paten, and after Holy Communion has been administered, the paten is purified over the chalice just as at Mass, water being poured by an altar boy over the fingers of the priest into the chalice. And the priest may either take the ablution himself (because he has not yet taken anything except the ablution at Mass), or it may be poured into the sacrarium, or the priest may wait to consume it the following day at Mass. After wiping out the chalice and after covering it, or whilst doing this, he recites the " O Sacrum Convivium ", etc. with the other prayers prescribed after the administration of Holy Communion outside Mass. In former years I used to give the ablution to the communicant from a glass or cup, but of late I always take it myself from the chalice. But, as I have said already, it may also be put into the sacrarium. There is not anything objectionable in this practice; on the contrary it is very commendable, as otherwise the poor people living in missions would never have anything but low Mass the whole year through. But I cannot see how a priest is allowed to receive Holy Communion a second time on the same day, after having celebrated Mass. I may add that in my missions I hardly ever have Benediction immediately after Mass; but for various reasons I have nearly always a sermon between Mass and Benediction, and after the whole service is over I have instruction for the children, though as a rule most of them have been to Holy Communion. Of course whilst I am taking off the vestments, etc. they have time to take a little luncheon.

A. W. ROMPE.

Nezperce, Idaho.

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Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. Palestinology. (1) *Survey of Palestine.* Maps of Palestine have hitherto had all the inaccuracy of detail which is the inevitable result of antiquated methods in geography. Directions have been determined accurately enough by the compass, but relative distances have depended on such calculations as the number of hours by carriage or by horse that separate one site from another. These two data have been almost the sole guides to the geographer who has striven to locate towns, rivers, and mountains in the Holy Land. Modern methods of chorography and charting have only recently been applied in this most important yet impoverished country. Previous to this year, the Palestine Exploration Fund had already surveyed the central portion of Palestine; and its map will soon be published. But never until this year was a scientific survey made of Southern Palestine and the Sinai peninsula. Captain Newcombe's expedition,[1] divided into five parties, started from the fixed points of the boundary of the Sinai peninsula, as determined by the Egyptian Survey Department, and triangulated southward and eastward. Moreover this triangulation was continued northward to the line of Gaza and Beersheba. The chain of triangles at this line failed to connect with the more northerly survey of the Palestine Exploration Fund; a difference of half a mile in longitude resulted. This difference must be corrected before the two surveys are connected and the accurate chart of Palestine is issued.

Messrs. Woolley and Lawrence, two archeologists of the British Museum, accompanied the survey parties for two months, so as to report on the scientific results of the expedition.

Captain Newcombe experienced much difficulty, due to the unfriendliness of the Bedawi tribes; and admits that "on the whole few new names will be added to the maps made by Musil and other older travelers". The intrepid Austrian priest, Musil, has not the conveniences supplied to the various

[1] *Quarterly Statement,* Palestine Exploration Fund, April and July, 1914.

expeditions of the Palestine Exploration Fund. Unaccompanied and unprotected, he rides into the lands of Edom, Ammon, and Moab, lives with the Arabs as Abûna Mûsa, our Father Moses, speaks their language, partakes of their lodgment and food, and so gets from them information which is inaccessible to a costly exploration.

The great difficulty of such an exploration is transportation and food. Father Musil has no such difficulty. He buys an Arabian pony, or, at least, a share in one. The Arab divides his pony into twenty-four shares, and rarely sells them all outright. Especially, a foreigner is not likely to get possession of more than three or six shares, even though he have the use of the horse. The part-owner who has the use of the animal is called "the man with the bridle in hand". Unwritten laws determine the extent of this use. Ownership of only one share in a horse gives the right to protest its use on the western side of the Jordan. A priest in Tabiga, a settlement on the northwest coast of the Sea of Galilee, told me that while he was stationed at es-Salt, east of Jordan, he had purchased twelve shares in a splendid mare and was "the man with the bridle in hand"; and yet, on his transfer to the other side of the Jordan, he had to give up the use of the mare and be satisfied with half-ownership. Fortunately for him, the Bedawi follow the same law as the Roman *partus sequitur ventrem*; he retained half-ownership in every foal the mare should have. These unwritten laws Father Musil knows and respects; this is why the Bedawi respect him and sell him food at native prices.

The case of the expedition of Captain Newcombe was far otherwise. He had some forty camels in his caravans; and to feed so many animals is no easy matter. Besides, he had to rely upon Syrian interpreters, to whom the Bedawi are by no means sympathetic.

The full results of Newcombe's survey will shortly be published in the Annual of the Palestine Exploration Fund. Two important findings are announced. First, the region known as the Negeb, "the South", has been shown most likely to have been utterly nomadic nor ever settled until Byzantine days. What will Dr. Cheyne say to this? He has built up an elaborate North Arabian theory of the origin of Israelitic cul-

ture and religion, and has juggled with names so as to twist and turn them all into Jerahme'el. And now archeology shows his philology to have been altogether guesswork. No North Arabian civilization of any importance ever preceded the days of David. The very bottom falls upon which Cheyne's Jerahme'el theory rested.

A second important result of Captain Newcombe's expedition is the proof of a very considerable Byzantine civilization, from the third to the fifth centuries, in this territory, which was known as the "desert of the wanderings". Ruins of large cities tell a tale of transformation in Southern Palestine such as one notes with surprise in the far north of Syria. The arid wastes upon which these ruins lie can scarcely have the same climatic conditions as those regions had when they supported very considerable populations. The climate both of the south and the north has likely changed more than we suspect since the days when the now shallow Orontes was navigable up to Antioch.

Of these Byzantine cities in the south, Reheibeh, twenty miles south of Beersheba, probably had a population of ten thousand. A well in the ruins is reputed to be that which Isaac dug. A fort close by was built, they say, in Solomon's time. The ruined city dates from the beginning of the third century of our era. Twenty miles farther south are the ruins of the Church of St. Sebeita and of a city of some five thousand inhabitants.

Mr. Woolley, one of the archeologists of Captain Newcombe's expedition, is convinced that Kadesh Barnea, where the Israelites spent thirty-eight years of the Exodus, was the commonly assumed Ain Kadeis; whereas Captain Newcombe thinks it is likelier to have been Ain Guderat. Ain Kadeis is a little spring which to-day could support no more than twenty camels. Ain Guderat could support all the wandering tribes of Israel. The stone banks may still be seen which, in Byzantine times, held up the water and kept back the deposit of soil which was washed down from the hills.

(2) *Recent Excavations.* The important excavations of Professor Reisner in Samaria have unearthed much of the ruins of Sebastiyeh. It is a great pity that a work of so noble note must needs be left unfinished.

Professor Sellin, who excavated Jericho, sank some shafts into the mound Tel Belata. Any *tel*—a mound of Syria—is likely to prove worth examining. A *tel* south of Nablus between the historic Ebal and Garizim is especially inviting to the excavator. And so Professor Sellin set his men to dig into Tel Belata. Professor Macalister, formerly in charge of the excavations of the Palestine Exploration Fund, thought that the mound might cover the Samaritan town of Sychar near to which, in the time of Christ, stood Jacob's well (Jo. 4:5). Professor Sellin has uncovered walls of such thickness and strength as indicate rather the ruins of ancient Shechem itself.

Baron Rothschild of Paris has had Captain Weil digging at the southern part of the hill Ophel. His excavations will add much to the sum of our knowledge of David's city. David's tomb, which the baron sought, was not found on Ophel.

Eight years ago, after a toilsome ride of thirteen hours northeastward from Gaza, and a sleepless night in an infested shack of Zechariah, I reached the Salesian Monastery at Ain Shems. The Superior provided me with needed rest and food, and then brought me to the mound called Ain Shems, "Spring of the Sun". There was no spring nor any well in sight. In fact the mound, overgrown with brambles and rank weeds, gave no indication, save by its name Ain Shems, that here was the site of the ancient Beth Shemesh, "House of the Sun". Upon this overgrown mound have been expended the energies of Dr. Mackenzie, Professor Macalister's successor as head of the Palestine Exploration Fund excavations. A high place was discovered like to that of Gezer. The monoliths, which Professor Macalister considers to have been the object of phallic worship among the Chanaanites, were found still standing only in Gezer. In Beth Shemesh and elsewhere they were tumbled down. The hatred of the Jews was very specially directed against these abominable pillars of the high place.

The large gateway, twelve feet wide and thirty feet deep, gives evidence of a first city of Beth Shemesh about 2000 B. C. During the Jewish period, the gateway was covered with debris and built over. Dr. Mackenzie followed the course of a well to a depth of sixty-five feet without reaching bottom. It was probably this well which the Arabs referred to in their name Ain Shems, "Spring of the Sun".

II. Pauline Studies. The Neo-Tübingen school of Pauline criticism began at first to attack the genuinity of the letters of the great Apostle. The importance of the theology of the Pauline letters was belittled by arbitrary divisive criticism and an assumed late redaction. A more radical attack is now made by Professor Jülicher and his advanced guard of Tübingen scholars. "Away from Paul!" is the cry; "Back to Christ!" Paul gave us Paulinity! "Los von Paulus!" Christ gave us Christianity! "Zurück zu Christus!" And what is the Christ to whom we are to hark back? The Christ of the so-called "Q"! The Christ of the Logia! The author of a few "Sayings of Jesus", which import nothing of the supernatural, nothing of the miraculous, nothing divine! The supernatural elements of Christianity, the miraculous and the divine to which it lays a claim, are relegated to a Modernistic shelf as merely the evolution of Paul's ideas into the Paulinity which has for centuries masqueraded as Christianity.

And these religious ideas of Paul, whence are they? The rationalistic tendency has been to find their sources in Babylonian or Egyptian mythology. Dr. Cheyne would probably not think it contrary to the Thirty-Nine Articles to see North Arabian ideas infiltrating into Paul's Gospel.

(1) *St. Paul and the Mystery Religions.* The latest theory, in this field of theorizing, is that St. Paul borrowed his religious ideas from current mystery religions. And on what ground rests this destructive source-theory? Merely on the use of νήπιος, τέλειος, and a few such terms common to Paul and the Greek mystery religions! Some Catholics, though standing firm for the revelation and inspiration of the religious ideas of Paul, have no hesitation to admit his expression of those revealed and inspired ideas in the language that seemed to him most fit, whether it was the language of the ring, the track, the farm, or even the mystery religion. Such human use of language to express revealed and inspired religious truth is by no means a human origin of the divine ideas which are clothed in human words.

Mangenot [2] will not admit even this Pauline use of the language of the mystery religions, and finds no proof that Paul at

[2] La langue de Saint Paul et celle des Mystères païens," *Revue du Clergé Français*, Vol. 75, pp. 129-161.

all knew the Hellenistic mysteries. St. Paul owes nothing whatsoever to the mysticism of the Greeks! "Le profond mystique chrétien que fut Saint Paul ne doit rien à la mystique hellénistique." [3]

A much better case is made out by Mangenot than by H. A. A. Kennedy.[4] The latter, as Dr. Kirsopp Lake, of the University of Leyden, shows in his very judicious critique for the *Harvard Theological Review,*[5] "never looks at early Christianity except through the spectacles of Protestant theology". "It is necessary to insist that the Catholic is much nearer to early Christianity than the Protestant, and there is not in the Catholic eye any antithesis between faith and the sacraments." Such an antithesis is not in St. Paul; nor was it discovered, if at all, until the Reformation.

(2) *The Logos of Paul.* Dr. Cummings, of Washington, D. C., has made an interesting investigation into Paul's use of the Logos.[6] Five times St. Paul uses the phrase πιστὸς ὁ λόγος —in I Tim. 1:15; 3:1; 4:9; II Tim. 2:11; Tit. 3:8. Accustomed as we are to the Vulgate *fidelis sermo,* it never occurs to us that the Johannine Logos may here be meant. And yet the phrase may be Messianic—"Faithful is the Logos".

Lexicographically, the possibility of such a meaning goes without saying. St. Paul was warranted to use the word Logos as it had been used by the Sapiential Books of the Old Testament.

Grammatically, there is no objection to this new interpretation. Indeed, by construing ὅτι as *causative,* we get an excellent translation: "Faithful is the Word and worthy of all acceptation; because Christ Jesus came into the world to save sinners".[7]

The context makes this interpretation plausible. The phrase "Faithful is the Word" is in each case connected with some important Gospel teaching.

[3] Cf. also "Saint Paul et les mystères païens," *Revue Pratique d'Apologétique,* 1913, pp. 339-355.

[4] *St. Paul and the Mystery Religions,* Hodder, London, 1913.

[5] July, 1914, p. 429.

[6] *Bibliotheca Sacra,* July, 1914, pp. 381-393.

[7] I Tim. 1:15.

Timothy was at Ephesus when these pastoral letters were written him. It were quite natural that the true Logos should have been taught a city that John later found misled by the false. It may even be that the Pauline use of the Logos suggested the Johannine.

(3) *St. Paul and Justification.* Father Lagrange, O.P., has begun a scholarly investigation of St. Paul's doctrine of justification.[8] The subject is old but the treatment is new. Luther found in *Romans* the starting-point of his theology: Man is a sinner and will never be other. Hence man's sanctification can be by no intrinsic change, but only by an extrinsic imputing unto man of the sanctity of Christ. Father Lagrange studies philologically the terms " justification ", " to be justified ", " to justify ", and thus establishes the Catholic doctrine of intrinsic justification.

Dr. Tobac[9] departs from the idea that *God's justice* in Ro. 1 : 17—δικαιοσύνη Θεοῦ—is the same as *God's justice* in Phil. 3 : 9 —δικαιοσύνη ἐκ Θεοῦ. He accepts the Protestant interpretation that God's justification in *Romans* is a forensic act; but departs from the Protestant view that this forensic act of justifying makes no change in the sinner justified.

Father Frutsaert, S.J.,[10] takes Dr. Tobac to task and shows that the *justice of God* is the same in Ro. 1 : 17; 3 : 21, 22; 10 : 3; II Co. 5 : 21 as in Phil. 3 : 9.

Father Prat, S.J.,[11] does not accept Dr. Tobac's opinion. He insists that man's internal justification is produced by God's act of justifying man. " La justice crée est l'effet et le reflet de la justice increé."

Abbé Toussaint, in his recent commentary on *Romans* (p. 112) gives the forensic idea of God's act of justification; and, of course, insists on the reality of man's internal justice. This is a new phase of Catholic theology, this falling back upon a Protestant idea of God's act of justification of the sinner without giving up the Catholic idea of the sinner justified.

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[8] " La Justification d'après Saint Paul," *Revue Biblique*, July, 1914, pp. 321-344.

[9] *Le problème de la justification dans Saint Paul*, Louvain, 1908.

[10] *Recherches de science religieuse*, 1911, pp. 167-181.

[11] *Théologie de Saint Paul*, Paris, 1913; II, pp. 335-366.

Criticisms and Notes.

LIVES OF THE ENGLISH MARTYRS declared Blessed by Pope Leo XIII in 1886 and 1895. Written by Fathers of the Oratory, of the Secular Clergy, and of the Society of Jesus. Compiled and edited by Dom Bede Camm, O.S.B. Two Volumes. Reissue. Longmans, Green and Co., New York. 1914. Vol. I, pp. 547; Vol. II, pp. 691.

The lives of the older saints of the Church are easily accessible to the average English reader in such a collection as that by Alban Butler, but the biographies of later canonized heroes of the faith come to us as a rule in monographs which give only a partial idea of their historical relation and significance. For this reason a work like that of Dom Bede Camm's is very welcome. It includes the lives of martyrs of the time of Henry VIII and Queen Elizabeth—such as Blessed John Fisher, Fathers John Haile, Thomas Abel, Edward Powell, Richard Fetherston, John Larke, Thomas Woodhouse, Cuthbert Mayne, Everard Hause, Ralph Sherwin, John Payne, Thomas Ford, John Shert, Robert Johnson, William Filby, Luke Kirby, Lawrence Richardson, William Lacey, Richard Kirkman, James Thompson, William Hart, Richard Thirkeld. All these were secular priests who in isolation from their brethren had ministered amid immense hardships to the scattered faithful of England, until they were secretly trapped by the minions of a traitorous faction and given over to torture and the gibbet at Tyburn, Tower Hill, Smithfield, or other places of public execution. Among the martyrs were also numerous religious—Carthusians, like John Houghton, Robert Lawrence, Augustine Webster, Humphrey Middlemore, William Exmew, Sebastian Newdigate, John Rochester, James Walworth, Thomas Johnson, William Horne, and unnamed companions who died for the faith; of the Benedictines who were executed at Glastonbury, Reading, and Colchester, we have the names only of Richard Whiting, Hugh Faringdon, and John Beche; others were the Augustinian John Stone, the Franciscan John Forest, and the Bridgettine Richard Reynolds; of the Society of Jesus there were the incomparable Edmund Campion, John Nelson, Alexander Briant, Thomas Cottam; and then the noble laymen and women, beginning with Blessed Thomas More, Lord Chancellor of England, and including the names of the Countess of Salisbury, Margaret Pole, of Germain Gardiner, John Felton, John Storey, Thomas Percy, Thomas Plumtree, and Thomas Sherwood.

The writers of these biographies are, besides the editor, to whom more than a dozen sketches are to be assigned, such well known

authors as Fathers John Morris and John H. Pollen of the Society of Jesus, the Oratorian Fathers Edward Keogh, Richard Stanton, Henry Sebastian Bowden; also Fr. George E. Phillips of Ushaw.

Each of the two volumes is introduced by an historical survey of the question of persecution for the faith in general and the English persecution under Henry and Elizabeth in particular. There is an alphabetical index at the end of the second volume.

THE THEORY AND PRACTICE OF THE CATECHISM. By Dr. M. Gatterer, S.J. and Dr. F. Krus, S.J., Professor at the University of Innsbruck. Translated by the Rev. J. B. Culemans. Fr. Pustet & Co., New York. 1914. Pp. 410.

The difficulties of teaching Catechism have been amply illustrated in late years by the number of catechetical manuals published for the use of teachers and pupils. Almost any catechism—the simpler the better—will serve as a guide to children's memory, in order that they may learn the fundamental truths of faith. But it is the teacher who supplies to the children the understanding and appreciation of these truths, and lays the foundation for the permanent holding of them in their future conduct. The art of teaching catechism is in part a gift, based on an instinctive love for the souls of children; but it is also in part the result of training in the application of pedagogical principles. This training is imparted in the normal school courses, and it should likewise form a dominant feature in the curriculum of our theological seminaries. The present volume was originally written for the purpose of supplying the seminarian with a suitable manual in this special branch of catechetical pedagogy. We consider it a model in its line because it avoids all discussion of pure abstractions and psychological vagaries, such as have become fashionable among educators, and harks back to the simple old methods which have the approval of tried experience.

After the customary definitions and an historical outline of catechetical practice, from the primitive Church to our own times, the work states and explains the chief principles underlying the art of Christian instruction. The aim of the latter is the upbuilding of faith, by the messenger of God and His Church, the priest. The means adopted is the Catechism, the elements of which are to be imparted with a conscious sense of dependence upon revelation and natural religion. The diocesan catechism is supplemented by Bible History, Liturgy, Church History, and Church Hymns.

In speaking of the catechetical method the authors insist upon a program of studies which definitely and simultaneously embodies all

the branches of Christian doctrine, that is to say the Catechism proper, Bible History, and the complementary branches. Here admirable hints are given to teachers for special classes, pointing out the fact that lucid and practical explanation of the Catechism is the most important part of the teaching process. The chapter on training the heart, so as to impart at once a love for and a habit of virtue in the child, is excellent. In conclusion the subject of "Special Catechetics" is treated with reference to the formulas of prayers, Confession, First Communion, and Confirmation.

One of the most helpful features of the volume, apart from its general conciseness, is the fact that the subject-matter is not treated in the more or less discursive manner of so many of our text-books on pedagogics, but in the form of brief statements of principles and practices. This feature makes it easy to assimilate as well as survey the material for study.

The fact that Fr. J. B. Culemans, a thorough scholastic and practical teacher withal, is the translator of the work, guarantees its usefulness no less than its fidelity to the original, with judicious adaptation of the version to American conditions.

THE CENTURY OF COLUMBUS. By James J. Walsh, K.C.St.Gr., M.D., Ph.D., LL.D., Prof. Physiological Psychology, etc., etc. With eighty-six illustrations. Catholic Summer School Press, New York. 1914. Pp. 577.

What the author of this interesting volume styles "the Century of Columbus" is the period in history more commonly known as the era of "Renascence" or also of the "Reformation". From the middle of the fifteenth century to that of the sixteenth the arts of painting, sculpture, architecture, and music flourished and reached a perfection as never theretofore since the beginning of the Christian era. It was the age of Pericles or of Augustus, reproduced under the influence of Christian ideals. To the old arts was added that of printing, which gave new opportunities for the propagation of what was best among the achievements of man's genius. The social problem, too, received a new solution in a rebirth of the methods of charity and of public philanthropy. This was effected mainly through the influence of the guilds, which found fresh attraction in new means of organizing for the common welfare. Out of the general impulse grew that rivalry in doing which produced an exceptional number of great men—not only artists and scholars, but saints, reformers, builders of empires, explorers, and educators. Some of these indeed prostituted their great gifts of mind to the service of the senses, the propa-

gation of worldliness, vice, and error; for the opportunities were open to the lovers of self no less than to the lovers of their fellows for God's sake. But if there was a rising of champions of the idolatry of self, under the plea of reform, there was likewise a dominating reassertion of the powers for good by which a counter-reformation was effected that was to plant the seeds of a lasting and admirable culture under the light of the old faith in Christ, clouded over for a while by the darkening humanism of the age.

If our author selects Columbus as stamping the age of the Renascence with a peculiarly attractive hall-mark, it is presumably because he wishes in the first place to make his theme appreciated by Americans, for whom, as an American, he chiefly writes. Moreover there is something positive and promising in the choice of Columbus as a patron of the hope and future growth which revives a new culture under the light offered by American freedom and tolerance, American activity and intelligence. No doubt the inspiration to write and dedicate the work to the Knights of Columbus came from the conscious ideals which that young but large body of American Catholics represents. That organization has as its aim to bind together the active and productive forces of Catholic manhood in America, not merely for the defence but also for the demonstration of that stainless zeal which propagates, without corrupting, the truth and beauty and goodness of the religion it professes. Dr. Walsh's previous book, *The Thirteenth the Greatest of Centuries,* has established for him a reputation which the present volume supplements and confirms. Whilst the thirteenth century was the greatest in achievement for the happiness of Europe's commonwealth, it was not necessarily the century that has produced the largest number of great men and women, who tower above the ages that had gone by. That note belongs to the century of Columbus, who called into active existence a new world, rivaling, whilst borrowing from, the old, in all that is great and good. The author depicts the achievements in the arts, in social work, civic elevation, the sciences and literature, and in discovery, with graphic detail and due reference to sources old and new.

From what we have said our readers can readily form an idea of the purpose and scope of the stately volume before us. To get more one must read it. The numerous illustrations, exceptionally fine half-tones, add to the value of the story here told, for they are not the commonplace reproductions of "masterpieces" but carefully selected bits of art from which one may learn something new.

LA PAIX CONSTANTINIENNE ET LE CATHOLICISME. Par Pierre Battifol. Victor Lecoffre, Paris. 1914. Pp. 550.

Battifol, the veteran of ecclesiastical historiography, is devoting his rare talents to a reconstruction of the first ages of the Church. In his *Primitive Catholicism* he has drawn a vivid picture of the internal growth and the hierarchical development of the rising Church. The present volume deals with a period of transition, especially difficult to disentangle, as the old landmarks disappear and the drift of the moving events is only foreshadowed in a dim, faint manner. The third volume, to which the author alludes in his preface, will have for its subject the final development of the Church as a complete, independent social organism. When the monumental work is completed it will present a splendid panorama of the history of the early Church, counteracting the evil done by such radical historians as Harnack and Schwarz, whose contention it is that the Church, through an unholy alliance with the temporal power, was infected with imperialistic tendencies and fell away from her erstwhile constitution which was based on charity. Battifol meets his adversaries on their own chosen ground, that of unprejudiced historical research and criticism. And it must be admitted that he is less given to *a priori* construction than those who continually boast of their freedom from all dogmatic assumptions. We can only wish that Mgr. Battifol may be spared to complete the imposing edifice he has so auspiciously begun, and the bold conception of which no one but the master himself can hope to carry out.

The volume before us, though of goodly size, covers but a brief period and treats of it under a very narrow angle of vision, that of the relations of Church and State; yet it raises a number of the most intricate and vexing problems. We are as far removed from an harmonious agreement between Church and State as we were at the time of Constantine, and we can appreciate the delicacy of the situation when Church and State for the first time met to balance their mutual rights. In all probability this question will ever remain a very thorny and exasperating one, but at that early date it must have presented phases that would almost hopelessly complicate matters. That, at least temporarily, a happy issue was reached, bespeaks in Constantine moderation of a high degree and statesmanship of no mean calibre. The pagan prince has avoided fatal blunders which Christian kings again and again committed. It is unfair to apply too exacting a standard to Constantine's conduct toward the Church and the peace which he established; discount as much as we may his merits, he has accomplished a truly great work and rendered to the Church services of inestimable value. His fame for all time is imperishable, whatever black shadows may darken his memory.

The clouds of persecution had been lifted from the Church and the engaging prospect of liberty was stretching out before her. Neither for Church nor State was it easy to adjust themselves to the new conditions. The time of the persecutions offered less danger to the Church than that of a truce and alliance with the worldly power; for it had less to fear from a hostile government, which could only use the ineffective weapons of brute force, than from a friendly power, which might interfere with its innermost life and tamper with its divine constitution. Out of this ordeal the Church came unscathed, though more than once the mailed fist of her imperial protectors, misconceiving their office toward the Bride of Christ, rested heavily on her shoulder. She rebuked the pride of the Cæsars and defended her inalienable rights. It was a period of fermentation and frequent conflict; since the newly converted Cæsars brought with them many pagan notions as to the nature of the imperial power.

History in this brief period traversed an enormous space; Christianity from an illegal superstition became the recognized and favored state religion. How was this giant stride possible? Battifol carefully analyzes the facts accessible to the historian and comes to the conclusion that the currents of events gradually moved toward this goal. Between the time when the Church was legally recognized and the time when she was hunted down as an unlawful and criminal institution, there lay a long reach when the government, weary of fruitless persecution, tolerated her and granted her the right of property. In the interval a remarkable revolution took place in the Roman mind: its polytheism became chastened and merged into an abstract theism. On the other hand, men grew familiar with the tenets of Christian faith and learned that it was neither atheistic nor impious, but most assiduous in the cult of the one God. This negative attitude of tolerance Constantine transformed into one of positive benevolence and actual preference, because in his heart he was nearer to Christianity than his predecessors were. This explanation leaves ample room for the play of extraordinary factors and the direct intervention of Providence.

Although as pagan prince Constantine possessed the dignity of Pontifex Maximus, he was satisfied to leave to the Church its autonomy. Standing by itself this abdication of a tempting power in favor of the Church is an unanswerable argument for his conversion and blocks all attempts to interpret his actions as being inspired by political motives only, though, without a doubt, the idea of procuring, through a recognition of the concrete theism of the Church, a greater unity of his empire loomed large in his mind. Even Hugo Koch, who is otherwise very violent in his attacks on the great em-

peror and the imperial state-church created by him, with apparent reluctance makes this concession. In spite of this peace with Constantine the Roman Church was not degraded to a state church in the odious sense of the term; and this is the point which Battifol makes against Harnack, Schwarz, and others. The Church of the imperial court was identical with the Church of the catacombs, bowed down with oppression; there was no break of continuity, no surrender of any privileges; not the Church, but the State had shifted its position and sanctioned what formerly it outlawed. The liberty and self-government of the Church would, however, have been imperiled and most likely have been absorbed by this alliance with the State, had she not possessed at that time a perfect and uniform organization.

It must not be imagined, however, that Constantine rightly understood his relation to the Church; he did not subordinate her to the power of the State, which is of prime importance; but he somehow did subordinate her to his own personal power and imperial dignity. It would have been more than human for him to divest himself of all inherited ideas of the ascendancy of the Roman emperor; he never outlived the notion that he was the sovereign custodian of divine worship in his empire. More than once the Church was compelled to repulse the wrongly inspired efforts which he made in behalf of internal peace, of the conditions of which the Church is the sole and supreme judge. It is to be regretted that Constantine ignored the primacy of the Roman Bishop and, passing him by, directly dealt with matters of ecclesiastical discipline.

The policy pursued by Constantine II was more reprehensible and overwhelmed the Church with calamities; his encroachments on ecclesiastical authority were frequent and fatal. But the Church in all these struggles held her own and successfully defeated the intentions of her ill-advised patrons.

Monsignor Battifol's study throws a flood of light on many mooted questions of that period. Though he supplies a wealth of interesting details, he does not thereby, as often happens, obscure the main issues. For a thorough understanding of the relations between Church and State the book is indispensable.

THE PRIEST AND SOCIAL ACTION. By Charles Plater, S.J., M.A. Longmans, Green & Co. 1914. Pp. 279.

No elaborate or even explicit argumentation is necessary to prove that the clergy as a whole ought to take a leading part in "social action"—that is, be active in bettering the physical and economic as well as the religious condition of the people. For if it is the

"desire and endeavor of the Church" as such "to help the poor rise above poverty and wretchedness and better their condition in life", to use the words of Leo XIII, the fulfillment of that desire and the effectuatement of that endeavor rest primarily with the clergy.

It is true that this question has been hotly disputed in European centres. On the one hand, as Father Plater says, it has been argued that the study of economic questions, the establishment of sanitary dwellings and cottage gardens, of labor bureaux and Raffeisen banks, of coöperative and benefit societies, form no part of a priest's sacerdotal duties. Even were the clergy able to find time for such matters, that time, it is held, would be better spent in extending and intensifying their purely spiritual activities. On the other hand, it is urged that although not all priests are called upon to take a direct and personal share in social and economic enterprises, it is eminently desirable that a large number of them should do so (p. 21). Those who care to examine the grounds for this latter contention will find them ably set forth by the work at hand, in the light of the teaching of the Holy See and of the pronouncements of increasing numbers of bishops, as well as based on the intrinsic fittingness of the priestly vocation.

The pragmatic aspect of the matter, however, the test of action, is in this case more cogent than any deductive argumentation; and this aspect is no less ably presented by Father Plater. What priests, together with the Catholic laity, have of late accomplished in the field of social work in Germany, France, Belgium, England, Ireland, Canada, and in the United States—all this is clearly, though summarily, set forth in the pages before us. Besides this, the author points the way toward more extensive and intensive social endeavor, by many valuable suggestions relating to social study in our seminaries, to the priest's own social study, and to the priest's attitude toward Catholic social agencies, and his relation to non-Catholic social organizations with which it may be well for him in one or another way to coöperate.

The reader may at first sight be inclined to think that the whole matter of the priest's dealing with social, and especially economic and industrial, activities is one that may be best cared for by the individual pastor in his immediate environment; that his own sound judgment, animated by priestly charity and zeal, will suffice to direct him as to what he should do and what he should not do, and as to how he should do the one and how he should shun the other. And this no doubt is to some extent quite true. Indeed Father Plater makes it plain that, if the priest will imbue his parish organizations —his young men's associations, his sodality, and the like—with true piety, genuine devotion, real spiritual power, there will spring up

among them zeal for true social helpfulness spontaneously, and they will be ingenious in discovering and carrying out successful methods of activity. Nevertheless what is called "social service" is an art with general rules based on facts that have been observed, and tabulated—an art, therefore, with something of a theory, if not a science, back of it; and he who would exercise the former should be conversant with the latter. Now the peculiar value of the book before us is that it sums up the results of very wide and close experience of social phenomena and of no less intimate acquaintance with the corresponding laws and methods governing them. This is all clearly arranged and presented in so readable a style that the busy priest can easily and quickly find the expert guidance or counsel which he may want to have and utilize in his own sphere of action. What the Bishop of Northampton says of conditions in his diocese has a very much wider application—namely, often the priest has to seek a hearing from those who view him with suspicion if not with hostility, and in such a case "social action is the golden key which opens ears and hearts to his influence. Any interest in the public welfare is a passport to public good will. . . . In large centres, social action is not only required as a means of winning fresh souls, but also, even more imperatively, as the condition of retaining the loyalty of workers who are already of the Household of the Faith".

Nothing probably from a literary point of view will be better calculated to subserve the dual utility of the priest's social action here indicated than the reading of the present book, for, as the same authority observes, "Father Plater's enthusiasm will prove infectious". The fact, moreover, that the volume has a place in the excellent series of manuals for priests and students well known as the *Westminster Library* should suffice to recommend it to the clergy.

ALTAR FLOWERS AND HOW TO GROW THEM. A Concise Handbook on the Selection and Culture of White Flowers for the Service of the Church. By Herbert Jones. Preface by the Rev. David Dunford, Benziger Bros., New York. 1914. Pp. 126.

Father Plater in his chapter on social study in our seminaries in the work above, mentions a suggestion which he says came to him from two of these institutions relative to horticulture as a healthy and interesting hobby to which a seminarian might profitably devote his spare time. There was quite a movement amongst the French clergy prior to the present war toward cottage gardening, a tendency that might well be extended to other countries. A priest, he suggests, who has some knowledge of such matters could find in them a means of bringing his people together in little undertakings which

would brighten their lives, widen their interests, and increase their resources. The cultivation of vacant city lots has been taken up by the public schools, with what degree of success the present writer has not investigated; but, as Father Plater remarks, garden allotments outside large towns might prove quite as effective as billiards in saving Catholic youths from loafing, and they would have the additional advantage of inspiring enterprise, self-reliance, and industry (p. 177). The horticultural movement, like all similar social undertakings, depends chiefly upon enthusiastic and intelligent leaders, and doubtless if such inspiration and guidance were forthcoming, no end of good could be accomplished both in embellishing the seminary grounds and above all in cultivating a refined taste for the truly beautiful things of God's earth, a taste which is so easily uplifted and given a solidly spiritual form and direction, and which might be a most valuable equipment for the pastoral office.

The foregoing reflection flows naturally from the present volume on *Altar Flowers*. The direction here offered to the amateur florist is so plain that the least experienced in such matters can readily follow it with well-founded hope of success. The limits of the treatment—white flowers mainly—are indicated in the subtitle of the volume. The plan is simple. The plants are classified under bulbous-rooted and fibrous-rooted. Under the former heading there are various groups of lilies, narcissi, irises, dahlia, Star of Bethlehem, gladiolus, poppy-anemone, snowdrop and snowflake. Under the second class come the rose, chrysanthemum, sweet pea, phloxes, campanulas, and others. It will be noticed that the term white flower is taken in a broad sense, as must needs be the case since indeed there are really no *white flowers* in nature—not even the snowdrop, which has a bit of green on each of its snowy petals, while the spotless Madonna Lily has at least golden stamens. The addenda to the volume contain some suggestions relative to various forms of red flowers. The volume is aptly made, and beautifully illustrated with photographs of many of the flowers described.

LOURDES. By Johannes Jörgensen. Translated from the original Danish by Ingeborg Lund. With a Preface by Hilaire Belloc. With Illustrations. Longmans, Green & Co., New York. Pp. 195.

THE PILGRIM'S GUIDE TO LOURDES AND THE CHIEF PLACES EN ROUTE. By the Rev. G. H. Cobb. With a Preface by the Cardinal Archbishop of Westminster. B. Herder, St. Louis. Pp. 82.

Mr. Hilaire Belloc in his brief and characteristically piquant preface to this volume tells of his remembering "a wealthy but foolish woman saying some years ago at dinner that she would believe

miraculous powers if a man who had lost a finger or a hand by amputation could have it joined again at Lourdes. To which a priest present at the table replied with great judgment that, if or when this kind of miracle were worked, those who still believed the phenomena of Lourdes to proceed from the cured themselves would invent a bastard word, half-Greek, half-Latin, ending in ism and signifying in plain English the growing together of severed flesh and bone. In the same way men who now admit that saints in ecstasy have been raised into the air call that exercise 'levitation'." This is one and rather a common way of eluding the miracle with its supernatural implications. It connects miracles with *mira* and covering both under a single name hides their essential difference. A simpler process was that of Zola, who when confronted by Dr. Boissarie with the contradiction between the facts of the real Lourdes and the statements made by Zola in the novel *Lourdes,* replied by asserting his mastery over his own fictional characters and their doings, and adding laconically: "I don't believe in miracles. Even if *all* the sick in Lourdes were cured in one moment I would not believe in them." But, as Dr. Jörgensen observes, "Miracles . . . are not worked for the sake of unbelievers; they are worked for those who believe. In order to strengthen them, to confirm them in their faith, to inspire them with ardor, and fill them with new life and fervor." And it is just this significance that commends the present story of Lourdes to the Catholic reader. It would probably have little or no convincing or even persuasive influence on an unbelieving intellect—it being always possible to deny either the facts or their miraculousness. But the Catholic, the willing soul, will find in the author's brief history of Lourdes—which covers about one-fourth of the volume—and especially in his description of what transpired under his own eyes during his eight days' sojourn there, very much to instruct, to strengthen, and to edify. There are many books concerning Lourdes. Only last month we had occasion to bespeak attention for Mgr. Benson's beautiful little work on the hallowed shrine. The present book has, like Mgr. Benson's, the personal note of distinction in that it is the work of a no less eminent and scholarly convert. As such it is likely to appeal with special interest to converts and to those who may be considered as on the threshold or looking toward entrance.

It will be some time, how long none can tell, before Lourdes can again become the international place of pilgrimage that it long had been before the present European cataclysm. *The Pilgrim's Guide,* introduced above, will hardly be put into any actual itinerary service for some time to come. The booklet, however, with its succinct summary of guide-book information, may be a stimulus to such as

are looking forward in hope unsickened by long delay, while those to whom a journey to Lourdes is a memory may care to have details refreshened by the survey of many places and facts that is here so practicably and attractively presented.

THE SECRET CITADEL. By Isabel O. Clarke, author of "By the Blue River," etc. Benziger Bros., New York. 1914. Pp. 416.

We rarely discuss novels in our Book Review department; but we recommend this one for the lesson it teaches no less than for the interesting style in which it is written. It is the story of a marriage between a gifted and high-born Catholic girl and a wealthy young Englishman educated amid the prejudices current against the Catholic religion. His admiration for the girl leads him to set aside his irreligious feelings in order that he may gain her heart and the reluctant consent of her mother. After the nuptials the young couple take up their temporary abode near Tunis where the husband has purchased an old Arab castle. Here a French architect is introduced, who revives the prejudices and further poisons the mind of the husband with suspicions regarding clerical influence over his young wife. She bravely struggles against the unreasoning authority by which her husband seeks to coerce her to his ways of thinking, until she breaks under the effort and, being with child, is brought to the verge of death. Her manifest sufferings in the struggle to save her faith—the secret citadel of her soul—eventually open the eyes of the husband, and he calls for a priest. Soothed by the heavenly ministration the young woman recovers. Thenceforth things are changed and the husband is gradually brought to the faith.

The author well describes the various motives that enter into the play of the story—the insinuations of love drawing the young girl to an alliance against which her reason and her friends warn her; the weakness of an otherwise excellent mother who, in order to see her daughter settled in view of her own approaching death, yields despite her conviction that she is risking her child's higher interests; the slenderness of the value of promises made by an unbelieving lover under the influence of a strong passion; the harrowing scenes of the husband's distrust working infinite pain in the heart of the young wife; and the sacrifices which she is compelled to make, whilst the fate of her unborn child and her own life hang in the balance, until an overwhelming grace of God enters the heart of the husband —these are admirably described, and serve as a warning against "mixed marriages", however strongly urged on the ground of affection and equity. Even where the event turns out happy, as here, it is mostly at a cost far above the calculations of those who risk the eternal contract under such circumstances.

Literary Chat.

Zum Priesterideal, by Fr. Ferdinand Ehrenborg, S.J., is a well-developed biographical sketch of a young priest, John Coassini, who died in the odor of sanctity at the Collegium Germanicum in Rome, toward the end of 1912. To unusual talent he joined a most attractive, genial personality and a rare consistency of virtuous conduct. (B. Herder.)

Fr. Alexander Baumgartner's biography of Goethe (*Sein Leben und seine Werke*) has been completed and revised (third edition) by P. Alois Stockmann, S.J. The characterization of the great German poet includes not only a thorough analysis of the psychological process by which Goethe attained his unique fame, but also a number of important documentary side-lights which give us a comparative estimate of his rival in the art of poetic expression, Schiller. The work is quite up to date by reason both of its enlarged literary apparatus and of measuring Goethe's productions by the standard of modern criticism in art and its relation to the Catholic religion. (B. Herder.)

There is a good deal of striking truth in a little volume of essays by Edith Pearson, *Ideals and Realities* (R. & T. Washbourne, London), although most of the matter is presented as subjective and personal feeling. The note of Irish sympathy shows itself everywhere, but particularly in "Father Ryan's Poems" and "Irish Visits".

Seumas MacManus's *Yourself and the Neighbors* adds a new complement to the much appreciated literature of Irish country life. Father Dan's "Priest's Boy", a hale and hearty lad of six and sixty years, is a well drawn figure, expressive of the best of Celtic humor; so is Nancy Kelly, the postmistress at Knockagar, and other interesting types that meet—*bouchal, cailin,* man, woman, and child—on the green hillsides and the brown moors, and along the white country roads on their way to Mass. (The Devin-Adair Co., New York.)

Still another edition of the new Breviary and one which vies for popularity with the recently published volumes of Pustet and Desclée is the 18mo four volume set known as the Mechlin edition. Its size makes it convenient for the pocket, though the letterpress is slightly darker than the ordinary, and thus answers the need of priests who find their eyes tried by small print. For the rest, the Mechlin Breviary conforms of course to the *editio typica.* Benziger Brothers are the agents for the American market.

Outside the Walls is a well chosen collection of expressions of sentiment regarding the Catholic Church, her doctrines and practices, by men who are not themselves of the fold. The list of witnesses to the salutary influence of Catholicity includes more than three hundred names of well-known scholars, statesmen, authors, and popular leaders of thought. It covers the subjects of the Papacy, the clergy, religious orders, Catholic education, literature, art and music, science, social service, patriotism, and cites as its sources works which in many cases are American and easily accessible. The compiler is Benjamin Francis Musser, a convert from Anglicanism. The volume is well printed and provided with an alphabetical index. (B. Herder, St. Louis.)

The ever-multiplying demands on eye and brain have brought it about that we must have no end of short cuts to information—excerpts from the classics, digests, and synopses of big subjects, and other shapes and forms of bird's-eye views. There are some who still think that little books about big subjects are great evils. Such folk, however, are old fogies, 'way back of the times, and their antediluvianism counts for naught. Be that as it may, there should be a place and a welcome for the quite recent undertaking of providing for busy people small handbooks containing the "Spiritual Classics of English

Devotional Literature". The first two booklets of the series are at the writer's hand. They bear the titles respectively: *The Spirit of Father Faber* and *The Spirit of Cardinal Newman.* The former is introduced by Mr. Wilfrid Meynell, and the latter by Father Martindale, S.J. The names of these distinguished writers may be taken as guarantee that the selections made from the respective classics are representative of the "spirit" of the eminent authors.

Perhaps the literary form of the introduction to Newman might have been more nearly worthy the great master. A sentence running on for sixteen lines, and involving three parentheses, is a cumbersome thing in so light a book. Aside from this, however, a minor blemish on a fair page, the beautiful little books, neat and bright, with their artistic photogravures, are a joy to the hand and eye, a comfort in the pocket, and an embellishment to the library table—books which may serve for gifts that will flatter the giver and please the recipient. (Benziger Bros., New York.)

A Child's Prayers to Jesus is the title of a wee booklet by Father Roche, S.J.—well made, neatly printed, and becomingly illustrated—in which the devotional exercises suitable for little children are shaped into verse. The verse is not always as good as are the piety and the unction. The inequality, however, will probably not be noticed by the child, especially if the little one follow the author's advice—"pause on each line and let the meaning lie a moment in the heart. Then send it warm with love to our Blessed Lord." Thus used the pretty little book cannot but be a precious aid to the child's spiritual formation. (Longmans, Green & Co., New York.)

Fr. Paul Conniff, S.J., has translated the short treatise on *Vocation* by Fr. Victor Van Tricht, S.J. (Benziger Bros.). It is an impressive presentation of the subject; but it might be made more readable if there were some breaks or headings in the discourse. As it is, the continuous run of pages somewhat hides the beauty of the thoughts contained in them.

The *Biblische Studien* (XIX, 2) contain an excellent summary of the results of critical scholarship in regard to the Book of Tobias, under the title *Beiträge zur Erklärung und Textkritik des Buches Tobias*, by Dr. Adalbert Schulte. (B. Herder, St. Louis.) In the same series appears a critical examination of what St. Clement of Rome says in his first letter to the Corinthians concerning the activity of St. Paul in the extreme West, which some interpret as meaning Spain. The essay is by Dr. Ernest Dubowy and has the title *Klemens von Rom über die Reise Pauli nach Spanien.*

The third centenary, to be observed during this year, of the death of St. Camillus of Lellis has occasioned the publication of *Der hl. Kamillus von Lellis und sein Orden*, by one of the Fathers of the Congregation of St. Camillus. We have nothing, thus far, in English, about this remarkable Saint, whose life offers such an encouraging instance of sanctification by the service of charity for the sick and poor. The Order that bears the Saint's name has foundations in Italy, Spain, France, South America, and one house (since 1909) in the Archdiocese of Tuam, Ireland, for the care of priests who suffer from nervous ailments. (B. Herder.)

Twenty-one sermons for Franciscan Tertians, embodying directions and illustrations touching the regular life, the devout exercises, and the fruits of sanctity produced by faithful observance of the Tertian rule, have been issued by Felician Rauch (Innsbruck, Tyrol). They are from the pen of Dr. Joseph Kumpfüller, cathedral preacher of Ratisbon, and are published under the title *Blüten und Früchte aus dem Garten des III Ordens vom hl. Franziskus.*

Dr. Ludwig Gangusch is the author of an exegetical essay on the doctrinal value of the Epistle of St. James: *Der Lehrgehalt der Jacobus-Epistel.* The study is a thorough examination of the textual value of the Epistle and offers

a great fund of patristic interpretation that is serviceable for homiletic use. (B. Herder.)

Appropriate readings or sermons for the month of May are furnished by Fr. Peter Vogt, S.J., in *Die ersten Musterbilder echter Marien-verehrung*. The writer explains in thirty-one successive chapters the relations of Our Blessed Lady to the Holy Trinity, SS. Joachim and Anna, the Archangel Gabriel, St. Elizabeth, St. Joseph, the Shepherds of Bethlehem, SS. Simeon and Anna, our Lord, the Spouses of Cana, the woman who praised our Lord (Lk. 11:27), St. John, the first Christians, the Church. The language is graphic and fitly clothes some original and striking conceptions of Marian beauty.

Dr. Hubert Lindemann some years ago published a *Florilegium Hebraicum*, embodying for the use of students a number of choice passages from the Hebrew text of the Old Testament. He now adds a small *Lexicon* as a further aid in the use of the *Florilegium*. It is an adjunct that was much needed, and is done in excellent form. (B. Herder.)

A little volume that might well be taken up when the day's work is done, and the easy chair is conveniently placed with its occupant under comfortable illumination, bears on its cover the title *An Early Indian Mission—Barroux*. The fuller inscription within shows that the booklet contains the "correspondence of the Rev. Louis Barroux, Missionary Apostolic, to the Rev. M. J. De Neve, Superior of the American College, Louvain. Translated from the French by the Right Rev. E. D. Kelly, D.D., Auxiliary Bishop of Detroit." In brief it is the history of the Pottawatomies and the story of missionary life amongst those Indians some sixty years ago. The history and the story are alike instructive, interesting, and, we might add, pathetic. It is a narrative of the wrongs and injustices done the red aborigines by his white overlord; a story of heroic patience under persecution and of the triumphs of the Cross made possible by priestly devotion and self-oblation.

Father Barroux had planted both Christianity and civilization in the clearings of those North Michigan forests through which he had struggled; "he had endured with patience the hopeless winters of the 'fifties and 'sixties; he had been the faithful shepherd of untamed flocks; he had been a pioneer in advocating religious education; he had willed his body to be buried in the little graveyard at Silver Creek beneath the shadow of the sanctuary which he loved and served through many years". But no monument marks the resting-place of this priestly hero. It has been the desire of Bishop Kelly to supply this lack, and the hope that the proceeds of the present volume might contribute to this laudable end has inspired him to render into English Father Barroux's correspondence. Let us add that the translation is worthy of the original, and that the reading of the book will repay the reader in more senses than one. It is to be hoped that the reader will repay the translator and his cause. (Ann Arbor Press, Michigan.)

While Professor of Dogma in the Salesianum, Milwaukee, Dr. Charles Bruehl constructed an outline of Fundamental Theology which is published in the form of a small pamphlet by the Society of the Divine Word, Techny, Illinois. The booklet bears the title *Repetitorium Apologeticum*, a term which designates the adaptation of the opuscle as an instrument for review—a purpose indeed which it admirably subserves. But not only seminarians review and repeat the several parts of their theology while they are in training: priests who have passed beyond the seminary walls sometimes do the same thing. Those who still follow this laudable practice will find Dr. Bruehl's synopsis, within its limits, serviceable. The text is not a compilation; it is a digest, a real synthesis, coherent throughout, perfectly methodical, clear, and comprehensive—intrinsic features which are well brought out by the typographical arrangement.

Books Received.

SCRIPTURAL.

THE HOLY BIBLE. Translated from the Latin Vulgate and diligently compared with other Editions in Divers Languages (Douay, A. D. 1609; Rheims, A. D. 1582). Published as revised and annotated by Authority. With a Preface by the Cardinal Archbishop of Westminster. This Edition contains Bishop Challoner's Notes, newly compiled Indices, Tables, and Verified References. Also Pope Leo XIII's Encyclical on the Study of the Holy Scriptures, and a New Series of Maps. Benziger Bros., New York. 1914. Pp. lxxxii-1854. Price, $1.00 to $5.00.

THEOLOGICAL AND DEVOTIONAL.

WHAT THINK YOU OF CHRIST? Is the Christ of the Catholic Church the Christ of the Gospels? By Francis H. E. Cahusac, M.A. Benziger Bros., New York. 1914. Pp. 104. Price, $0.35 *net.*

THE SPIRITUAL EXERCISES OF ST. IGNATIUS OF LOYOLA. Translated from the Autograph by Father Elder Mullan, S.J. P. J. Kenedy & Sons, New York. 1914. Pp. 205. Price, $0.60.

VOCATION. From the French of the Rev. Victor Van Tricht, S.J. Adapted by the Rev. Paul R. Conniff, S.J. Benziger Bros., New York. 1914. Pp. 70. Price, $0.10.

BAPTISM AND EXTREME UNCTION. Doctrine Explanations. By the Sisters of Notre Dame. R. & T. Washbourne, London; Benziger Bros., New York. 1914. Pp. 64. Price, 0/2.

MEDITATIONS ON THE ROSARY. By a Brother of the Little Oratory. Benziger Bros., New York. 1914. Pp. 61. Price, $0.35 *net.*

OUTSIDE THE WALLS. Tributes to the Principles and Practices of Roman Catholicism from our Friends *fuori le mura.* By Benjamin Francis Musser. B. Herder, St. Louis. 1914. Pp. 362. Price, $1.25.

RELIGIONSUNTERRICHT UND HEIDENMISSION. Von P. Odorich Heinz, O.Cap. B. Herder, St. Louis. 1914. Seiten 48. Preis, $0.20.

MISSIONSPREDIGTEN: Der göttliche Wille. Herausgegeben von Robert Streit, O.M.I. Seventeen excellent sermons, with introductory sketches of contents, from Septuagesima Sunday to the sixth Sunday after Easter. B. Herder, St. Louis. 1914. Seiten 178. Preis, $0.70.

MISSIONSPREDIGTEN: Das Apostolische Werk. Herausgegeben von Robert Streit, O.M.I. B. Herder, St. Louis. 1914. Seiten 140. Preis, $0.65.

DIE MISSION AUF DER KANZEL UND IM VEREIN. Sammlung von Predigten, Vorträgen und Skizzen über die Katholischen Missionen. Unter Mitwirkung von Mitgliedern der Gesellschaft Jesu herausgegaben von Anton Huonder, S.J. B. Herder, St. Louis. 1914. Seiten 160. Preis, $1.00.

SIMPLICITY. According to the Gospel. By Monseigneur de Gibergues, Bishop of Valence, author of *Faith, Holy Communion,* etc. From the French. P. J. Kenedy & Sons, New York. 1914. Pp. 151. Price, $0.65 *postpaid.*

THE CRUCIFIX, or Pious Meditations. Translated from the French by Frances M. Grafton. Second edition. Benziger Bros., New York. 1914. Pp. 164. Price, $0.35 *net.*

THE STORY OF ST. DOMINIC. For Little People. By Marie St. S. Ellerker, Tertiary, O.S.D. With Preface by the Very Rev. Vincent McNabb, O.P. (*Corpus Christi Books.*) Benziger Bros., New York. 1914. Pp. 108. Price, $0.35 *net.*

PHILOSOPHICAL.

TEACHER AND TEACHING. By Richard H. Tierney, S.J. Longmans, Green & Co., New York and London. 1914. Pp. 178. Price, $1.00 *net.*

THE PROFESSORS AND THE SINGLE TAX. By C. B. Fillebrown. Reprinted from *The National Magazine*, September, 1914. C. B. Fillebrown, 77 Summer St., Boston, Mass. 1914. Pp. 20. Price, $0.05; 100 copies, $1.50.

CHRISTIAN CITIZENSHIP. By the Rev. Thomas Wright. (VI. *Catholic Studies in Social Reform.*) B. Herder, St. Louis. 1914. Pp. 80. Price, $0.20.

THE DRINK QUESTION. By the Rev. Joseph Keating, S.J., Editor of *The Month.* (VII. *Catholic Studies in Social Reform.*) B. Herder, St. Louis. 1914. Pp. 106. Price, $0.20.

OUR FAILINGS. By Fr. Sebastian von Oer, O.S.B. (Beuron Congregation). Translated from the tenth edition by the Countess Alfred von Bothmer. B. Herder, St. Louis. 1914. Pp. 271. Price, $1.10.

THE MEANING OF LIFE AND OTHER ESSAYS. By the Rev. A. Goodier, S.J. Benziger Bros., New York. 1914. Pp. 142. Price, $0.35 *net.*

FREEMASONRY AND CATHOLICISM IN AMERICA. By the Rev. Michael Kenny, S.J. Reprinted and adapted from the *Messenger of the Sacred Heart* and from *America.* (No. 15. *The Catholic Mind.* 8 August, 1914.) The America Press, New York. Pp. 21. Price, $0.05; $3.00 per hundred.

HISTORIA PHILOSOPHIAE Scholarum Usui Accomadata. P. D. Ramirus Marcone, O.S.B., in Collegio S. Anselmi de Urbe Professor. Volumen II: Philosophia Aetatis Patristicae, Mediae, Recentis usque ad Saec. XIX. Desclée & Socii, Romae. 1914. Pp. xii-429. Pretio, 4 *L.*

RAILWAY CONDUCTORS. A Study in Organized Labor. By Edwin Clyde Robbins, Instructor in Economics and Sociology, Mt. Holyoke College. (Vol. LXI, No. 1, of *Studies in History, Economics, and Public Law.* Edited by the Faculty of Political Science of Columbia University.) Columbia University or Longmans, Green & Co., New York. 1914. Pp. 183. Price, $1.50.

HISTORICAL.

THE CONVERSION OF CAESARE PUTTI. A Tale of the Time of St. Philip Neri. By W. Hall-Patch. Burns & Oates, London; Benziger Bros., New York. Pp. 37. Price, $0.35 *net.*

OUR NEGRO MISSIONS. A Short Historical Sketch, Present Conditions, Prospects. Dedicated to the Friends and Benefactors of the Missions by the Fathers of the Divine Word, Jackson, Miss., Vicksburg, Miss., Meridian, Miss., Greenville, Miss., and Little Rock, Ark. Mission Press S.V.D., Techny, Ills. 1914. Pp. 55. Price, $0.10.

THE WORLD MISSIONS OF THE CATHOLIC CHURCH. A Text Book for the Teachers of our Parochial Schools, Colleges, and Academies. By the Rev. Fred. Schwager, S.V.D. Book I. The Missions in Religious Instruction. Mission Press S.V.D., Techny, Ill. 1914. Pp. 117. Price, $0.40.

THE CASE OF BELGIUM IN THE PRESENT WAR. An Account of the Violation of the Neutrality of Belgium and of the Laws of War on Belgian Territory. Published for the Belgian Delegates to the United States by the Macmillan Co., New York. 1914. Pp. xix-120.

CONSTANTINE THE GREAT AND CHRISTIANITY. Three Phases: the Historical, the Legendary, and the Spurious. By Christopher Bush Coleman, Ph.D., Professor of History, Butler College, Indianapolis, Ind. (Vol. LX, No. 1, of *Studies in History, Economics, and Public Law.* Edited by the Faculty of Political Science of Columbia University.) Columbia University or Longmans, Green & Co., New York. 1914. Pp. 258. Price, $2.00.

CABEZAS CALIENTES. Recuerdos del Colegio por el Padre Ricardo P. Garrold, S.J. Traduccion Castellana por M. R. Blanco-Belmonte. Con seis grabados. B. Herder, St. Louis. 1914. Pp. 228. Precio, $0.85.

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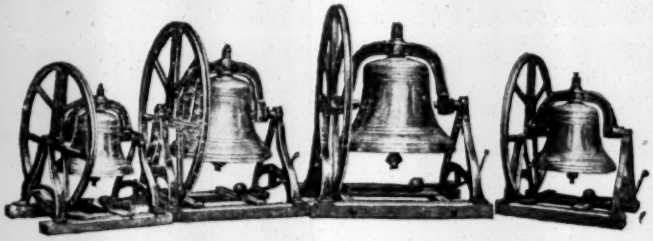

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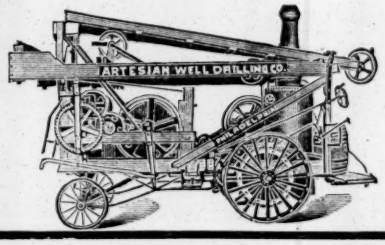

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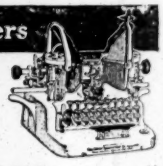

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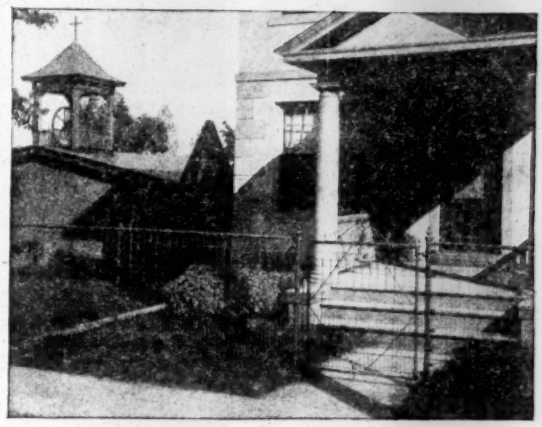

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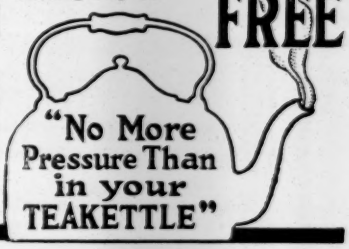

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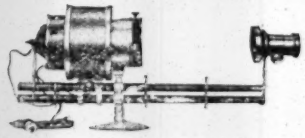

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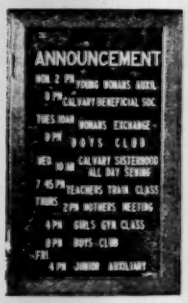
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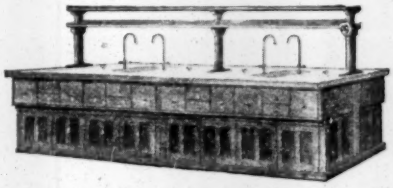

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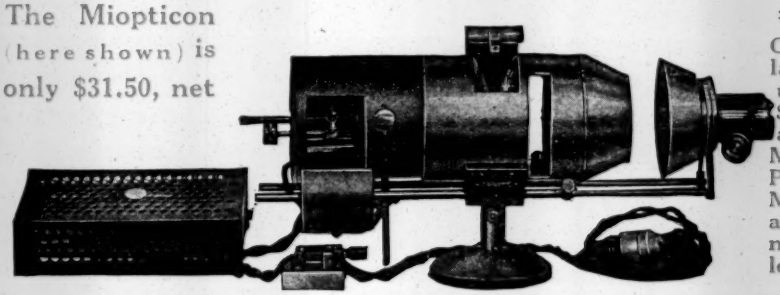

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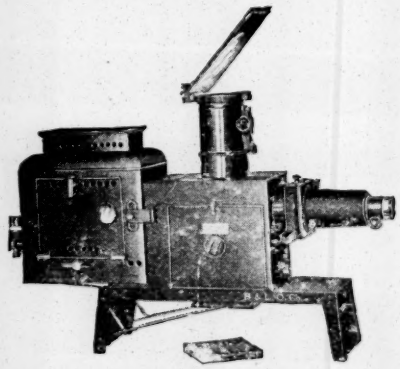

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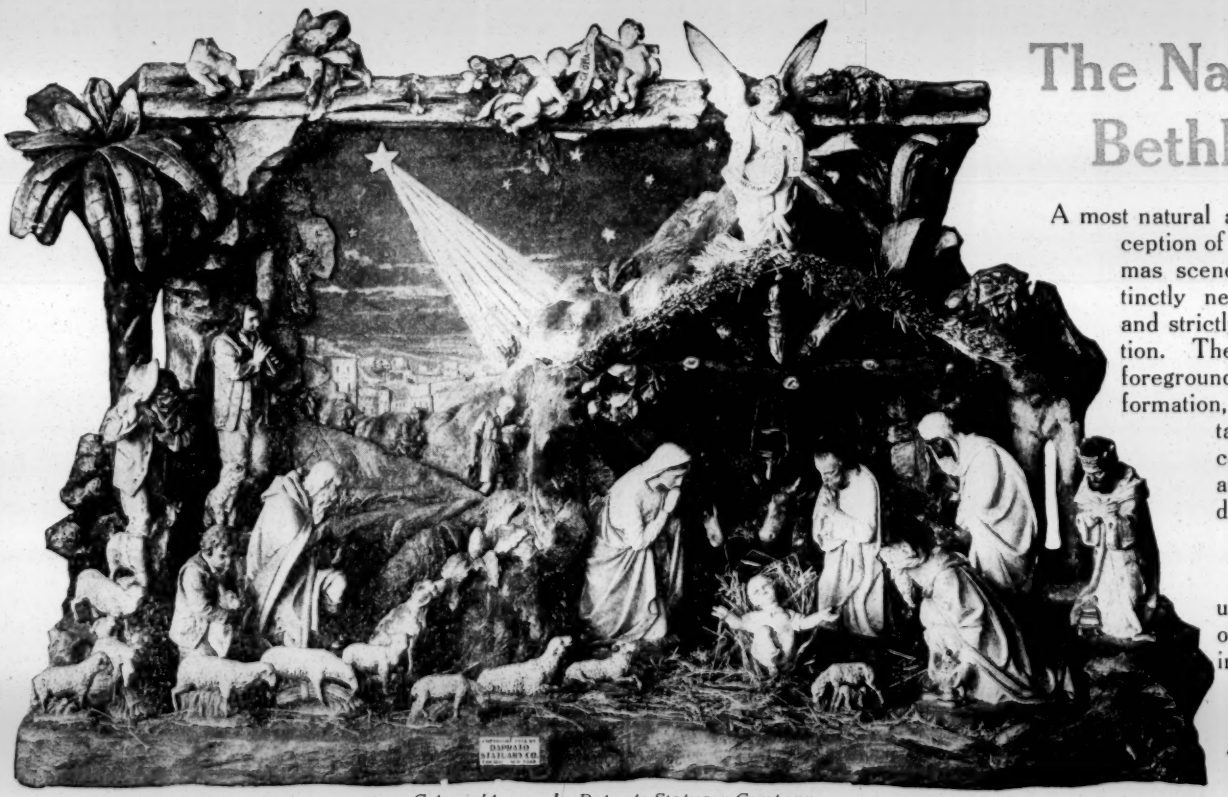

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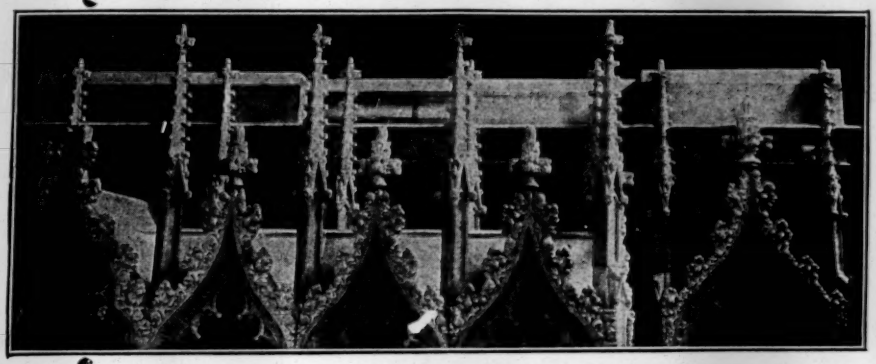

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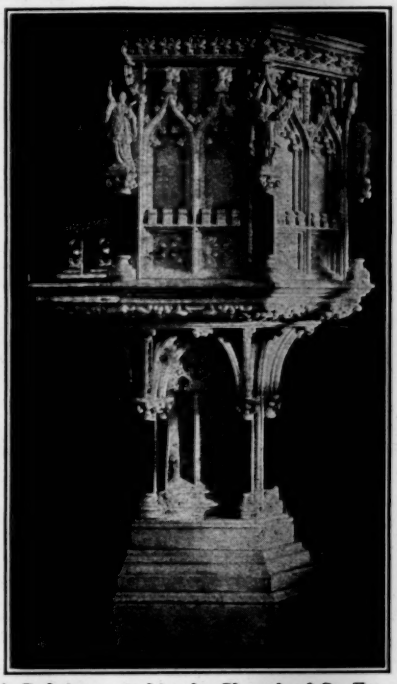

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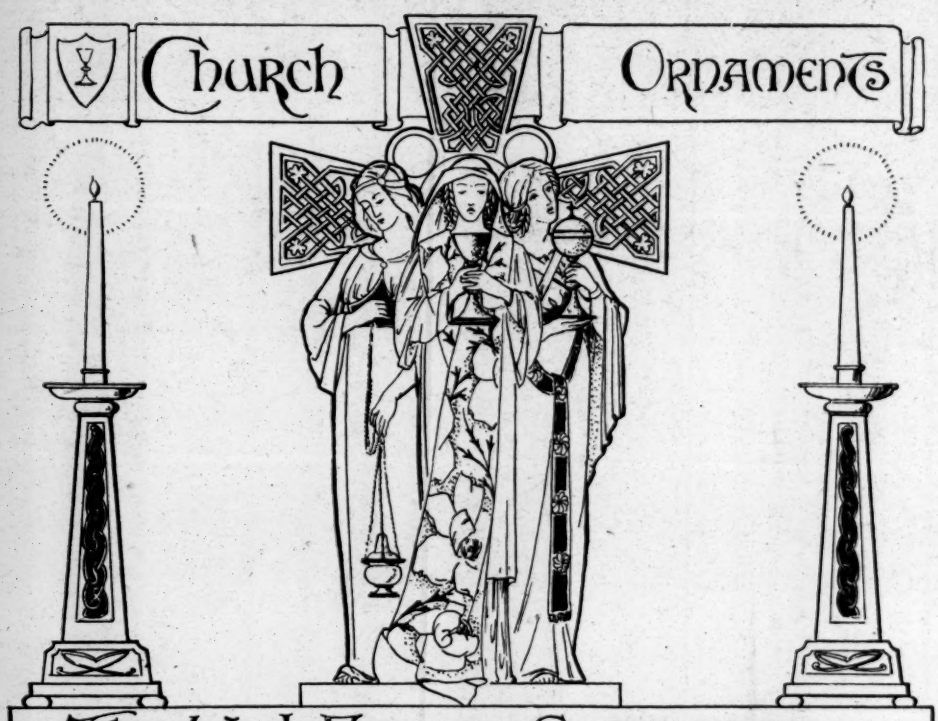

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